THE

BRITISH CRITIC,

For AUGUST, 1800.

Certiſſima ad illuſtre nomen eſt via, bene mereri, cum privatim de ſingulis, tum publicitus de univerſis. ERASMUS.

The moſt certain path to fame, is to deſerve well; in your private conduct from individuals, and in your public exertions from the community.

ART. I. *Vancouver's Voyage to the Pacific Ocean.*

(Concluded from vol. XV, *p.* 589.*)*

WE with great pleaſure reſume our account of this intereſting publication. Our former remarks conducted the reader to the concluding part of the firſt volume. Of this the three chapters which remain, repreſent the paſſage of the voyagers through Broughton's Archipelago, their progreſs along the continental ſhore, their entrance into Fitzhugh's Sound, and their reaſons for quitting the coaſt to proceed to Nootka. On their arrival at Nootka, they took poſſeſſion of the place, the particulars of which are detailed; ſome curious remarks on the commerce of North-weſt America are ſubjoined, together with ſome important aſtronomical obſervations.

On leaving Nootka, Captain Vancouver proceeded along the coaſt in a ſoutherly direction; and the final chapter of the firſt volume, concludes with a deſcription of the arrival of the ſhips at Port St. Franciſco.

The ſecond volume, or book the third, commences with an account of the tranſactions at two Spaniſh ſettlements in New Albion; it gives an account of the examination of Columbia River, and concludes with a deſcription of a ſecond viſit to the Sandwich Iſlands; and from this part of the work we have thought proper to ſelect the following extract.

"The next day being Sunday, was appointed for my viſiting the Miſſion. Accompanied by Mr. *Menzies*, and ſome of the officers, and our friendly Sen. *Sal*, I rode there to dinner. Its diſtance from the Preſidio is about a league, in an eaſtwardly direction; our ride was rendered unpleaſant by the ſoil being very looſe and ſandy, and by the road being much incommoded with low groveling buſhes.

"Its ſituation and external appearance, in a great meaſure reſembled that of the Preſidio; and, like its neighbourhood, the country was pleaſingly diverſified with hill and dale; the hills were at a greater diſtance from each other, and gave more extent to the plain, which is compoſed of a ſoil infinitely richer than that of the Preſidio, being a mixture of ſand and black vegetable mould; the paſtures bore a more luxuriant herbage, and fed a greater number of ſheep and cattle; the barren ſandy country through which we had paſſed, ſeemed to make a natural diviſion between the lands of the Miſſion and thoſe of the Preſidio, and extends from the ſhores of the port, to the foot of a ridge of mountains which border on the exterior coaſt, and appear to ſtretch in a line parallel to it; the verdure of the plain continued to a conſiderable height up the ſides of theſe hills; the ſummits of which, though ſtill compoſed chiefly of rugged rocks, produced a few trees.

"The buildings of the Miſſion formed two ſides of a ſquare only, and did not appear as if intended at any future time to form a perfect quadrangle like the Preſidio. The architecture and materials, however, ſeemed nearly to correſpond.

On our arrival we were received by the reverend fathers with every demonſtration of cordiality, friendſhip, and the moſt genuine hoſpitality. We were inſtantly conducted to their manſion, which was ſituated near, and communicated with the church. The houſes formed a ſmall oblong ſquare, the ſide of the church compoſed one end, near which were the apartments allotted to the fathers; theſe were conſtructed nearly after the manner of thoſe at the Preſidio, but appeared to be more finiſhed, better contrived, were larger, and much more cleanly; along the walls of this interior ſquare, were alſo many other apartments adapted to various purpoſes.

Whilſt dinner was preparing, our attention was engaged in ſeeing the ſeveral houſes within the ſquare; ſome we found appropriated to the reception of grain, of which however they had not a very abundant ſtock; nor was the place of its growth within ſight of the miſſion, though the richneſs of the contiguous ſoil ſeemed equal to all the purpoſes of huſbandry. One large room was occupied by manufacturers of a coarſe ſort of blanketting made from the wool produced in the neighbourhood. The looms, though rudely wrought, were tolerably well contrived, and had been made by the Indians, under

der the immediate direction and ſuperintendence of the fathers, who, by the ſame aſſiduity, had carried the manufacture thus far into execution; the produce reſulting from their manufactory is wholly applied to the clothing of the converted Indians. I ſaw ſome of the cloth, which was by no means deſpicable, and had it received the advantage of fulling would have been a very decent ſort of clothing. The preparation of the wool, as alſo the ſpinning and weaving of it, was, I underſtood, performed by unmarried women, and female children, who were all reſident within the ſquare, and were in a ſtate of converſion to the Roman Catholic perſuaſion. Beſides manufacturing the wool, they were alſo inſtructed in a variety of neceſſary, uſeful, and beneficial employments, until they marry, which is greatly encouraged; when they retire from the tuition of the fathers, to the hut of their huſband. By theſe means it is expected that their doctrines will be firmly eſtabliſhed, and rapidly propagated, and the trouble they now have with their preſent untaught flock, will be hereafter recompenſed, by having fewer prejudices to combat in the riſing generation. They likewiſe conſider their plan as eſſentially neceſſary in a political point of view, for inſuring their own ſafety. The women and girls being the deareſt objects of affection amongſt theſe Indians, the Spaniards deem it expedient to retain conſtantly a certain number of females immediately within their power, as a pledge for the fidelity of the men, and as a check on any improper deſigns the natives might attempt to carry into execution, either againſt the miſſionaries, or the eſtabliſhment in general.

" By various encouragements and allurements to the children, or their parents, they can depend upon having as many to bring up in this way as they require; here they are well fed, better clothed than the Indians in the neighbourhood, are kept clean, and inſtructed, and have every neceſſary care taken of them; and in return for theſe advantages, they muſt ſubmit to certain regulations, amongſt which, they are not ſuffered to go out of the interior ſquare in the day-time without permiſſion, are never to ſleep out of it at night; and to prevent elopements, this ſquare has no communication with the country but by one common door, which the fathers themſelves take care of, and ſee that it is well ſecured every evening, as alſo the apartments of the women, who generally retire immediately after ſupper.

" If I am correctly informed by the different Spaniſh gentlemen with whom I converſed on this ſubject, the uniform, mild, and kind-hearted diſpoſition of this religious order, has never failed to attach to their intereſt the affections of the natives wherever they have ſat down amongſt them; this is a very happy circumſtance, for their ſituation otherwiſe would be exceſſively precarious, as they are protected only by five ſoldiers, who reſide under the direction of a corporal, in the buildings of the Miſſion at ſome diſtance on the other ſide of the church.

" The eſtabliſhment muſt certainly be conſidered as liable to ſome danger. Should theſe children of nature be ever induced to act an ungrateful and treacherous part, they might eaſily conceal ſufficient weapons to effect any evil purpoſe. There are only three fathers; theſe live by themſelves, and ſhould any attempt be made upon them at night, the very means they have adopted for their ſecurity might

deprive them of any aſſiſtance from the guard until it might be too late; and individually they could make but little reſiſtance. Should a conſpiracy for their deſtruction take place, the Miſſion would ſoon fall, and there would be little doubt of the conſpirators being joined by the Indians of the village, which is in the vicinity of the Miſſion, and which was ſaid to contain ſix hundred perſons; but on viſiting it I conſidered their number greatly over-rated; the major part of them I underſtood were converted to the Roman Catholic perſuaſion; but I was aſtoniſhed to obſerve how few advantages had attended their converſion.

"They ſeemed to have treated with the moſt perfect indifference, the precepts and laborious example of their truly worthy and benevolent paſtors; whoſe object had been to allure them from their life of indolence, and raiſe in them a ſpirit of emulous induſtry, which, by ſecuring to them plenty of food, and the common conveniences of life, would neceſſarily augment their comforts, and encourage them to ſeek and embrace the bleſſings of civilized ſociety. Deaf to the important leſſons, and inſenſible of the promiſed advantages, they ſtill remained in the moſt abject ſtate of uncivilization; and if we except the inhabitants of Terra del Fuego, and thoſe of Van Diemen's Land, they are certainly a race of the moſt miſerable beings I ever ſaw, poſſeſſing the faculty of human reaſon. Their perſons, generally ſpeaking, are under the middle ſize, and very ill made; their faces ugly, preſenting a dull, heavy, and ſtupid countenance, devoid of ſenſibility, or the leaſt expreſſion. One of their greateſt averſions is cleanlineſs, both in their perſons and habitations, which, after the manner of their forefathers, were ſtill without the moſt trivial improvement. Their houſes were of a conical form, about ſix or ſeven feet in diameter at their baſe (which is the ground) and are conſtructed by a number of ſtakes, chiefly of the willow tribe, which are driven erect into the earth in a circular manner, the upper ends of which being ſmall and pliable, are brought nearly to join at the top, in the centre of the circle, and theſe being ſecurely faſtened, give the upper part of the roof ſomewhat of a flattiſh appearance; thinner twigs of the like ſpecies are horizontally interwoven between the uprights, forming a piece of baſket-work about twelve feet high; at the top a ſmall aperture is left, which allows the ſmoke of the fire made in the centre of the hut to eſcape, and admits moſt of the light they receive; the entrance is by a ſmall hole cloſe to the ground, through which, with difficulty, one perſon at a time can gain admittance; the whole is covered over with a thick thatch of dried graſs and ruſhes.

"Theſe miſerable habitations, each of which was allotted for the reſidence of a whole family, were erected with ſome degree of uniformity, about three or four feet aſunder, in ſtraight rows, leaving lanes or paſſages in right angles between them; but theſe were ſo abominably infeſted with every kind of filth and naſtineſs, as to be rendered not leſs offenſive than degrading to the human ſpecies.

"Cloſe by ſtood the church, which for its magnitude, architecture, and internal decorations, did great credit to the conſtructors of it, and preſented a ſtriking contraſt between the exertions of genius, and ſuch as bare neceſſity is capable of ſuggeſting. The raiſing and decorating

rating this edifice, appeared to have greatly attracted the attention of the fathers, and the comforts they might have provided in their humble habitations, ſeemed to have been totally ſacrificed to the accompliſhment of this favourite object. Even their garden, an object of ſuch material importance, had not yet acquired any great degree of cultivation, though its ſoil was a rich black mould, and promiſed an ample return for any labour that might be beſtowed upon it: the whole contained about four acres, was tolerably well fenced in, and produced ſome fig, peach, apple, and other fruit trees, but afforded a very ſcanty ſupply of uſeful vegetables; the principal part lying waſte, and overrun with weeds.

" On our return to the convent, we found a moſt excellent and abundant repaſt provided, of beef, mutton, fiſh, fowls, and ſuch vegetables as their garden afforded. The attentive and hoſpitable behaviour of our new friends, amply compenſated for the homely manner in which the dinner was ſerved; and would certainly have precluded my noticing the diſtreſſing inconvenience theſe valuable people labour under, in the want of almoſt all the common and moſt neceſſary utenſils of life, had I not been taught to expect, that this colony was in a very different ſtage of improvement, and that its inhabitants were infinitely more comfortably circumſtanced.

" After dinner we were engaged in an entertaining converſation, in which, by the aſſiſtance of Mr. *Dobſon*, our interpreter, we were each able to bear a part. Amongſt other things, I underſtood that this Miſſion was eſtabliſhed in the year 1775, and the Preſidio of St. Franciſo in 1778, and that they were the northermoſt ſettlements of any deſcription, formed by the court of Spain, on the continental ſhore of North-Weſt America, or the iſlands adjacent, excluſive of Nootka, which I did not conſider as coming under that deſcription, any more than the temporary eſtabliſhment, which in the preceding ſpring had been formed by Sen. *Quadra*, near Cape Flattery, at the entrance of the ſtraits of Juan de Fuca; and which has been already ſtated to be entirely evacuated. The excurſions of the Spaniards ſeemed to be confined to the neighbourhood of their immediate place of reſidence, and the direct line of country between one ſtation and another, as they have no veſſels for embarkation, excepting the native canoe, and an old rotten wooden one, which was lying near our landing place: had they proper boats on this ſpacious ſheet of water, their journies would not only be much facilitated, but it would afford a very agreeable variety in their manner of life, and help to paſs away many of the ſolitary and weariſome hours, which they muſt unavoidably experience. I underſtood that the oppoſite ſide of the port had been viſited by ſome ſoldiers on horſeback, who obtained but little information; ſome converted Indians were found living amongſt the natives of the northern and weſtern parts of the port, who were eſteemed by the Spaniards to be a docile, and, in general, a well-diſpoſed people; though little communication took place between them and the inhabitants of this ſide. The miſſionaries found no difficulty in ſubjecting theſe people to their authority. It is mild and charitable, teaches them the cultivation of the ſoil, and introduces among them, ſuch of the uſeful arts as are moſt eſſential to the comforts of human nature and ſocial life. It is

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much to be wiſhed that theſe benevolent exertions may ſucceed, though there is every appearance that their progreſs will be very ſlow, yet they will probably lay a foundation, on which the poſterity of the preſent race may ſecure to themſelves the enjoyment of civil ſociety.

" The next eſtabliſhment of this nature, and the only one within our reach from our preſent ſtation, was that of St. Clara, lying to the ſouth eaſtward, at the diſtance of about eighteen leagues, and conſidered as one day's journey. As there was no probability of our wood and water being completely on board in leſs than three or four days, I accepted the offer of Sen. *Sal*, and the reverend fathers, who undertook to provide us horſes for an expedition to St. Clara the following morning; at the decline of day we took our leave, and concluded a viſit that had been highly intereſting and entertaining to us, and had appeared to be equally grateful to our hoſpitable friends." P. 9.

The fourth book, which commences at p. 237, vol. ii, is employed in deſcribing the ſecond viſit of the voyagers to the North, and repreſents a ſurvey of the whole American Coaſt, from Fitzhugh's Sound to Cape Deciſion, and from Monterrey to the moſt Southerly extent of the inveſtigation which was intended to be made. The following ſhort extract deſcribes a ſingular race of people, and the moſt extraordinary manners.

" In the afternoon we had the honour of a female party on board, thoſe of the women, who appeared of the moſt conſequence, had adopted a very ſingular mode of adorning their perſons; and although ſome ſort of diſtortion or mutilation was a prevailing faſhion with the generality of the Indian tribes we had ſeen, yet the peculiarity of that we now beheld, was, of all others, the moſt extraordinary, and the effect of its appearance the moſt indeſcribable. A horizontal inciſion is made about three tenths of an inch below the upper part of the under lip, extending from one corner of the mouth to the other entirely through the fleſh, this orifice is then by degrees ſtretched ſufficiently to admit an ornament made of wood, which is confined cloſe to the gums of the lower jaws, and whoſe external ſurface projects horizontally. Theſe wooden ornaments are oval, and reſemble a ſmall oval platter or diſh, made concave on both ſides; they are of various ſizes, but the ſmalleſt I was able to procure, was about two inches and a half, the largeſt was three inches and four tenths in length, and an inch and an half broad; the others decreaſed in breadth, in proportion to their length. They are about four tenths of an inch in thickneſs, and have a groove along the middle of the outſide edge, for the purpoſe of receiving the divided lip; theſe hideous appendages are made of fir and neatly poliſhed, but preſent a moſt unnatural appearance, and are a ſpecies of deformity, and an inſtance of human abſurdity, that would ſcarcely be credited without ocular proof.

" It appeared very ſingular, that, in the regions of New Georgia, where the principal part of the people's clothing is made of wool, we never ſaw the animal, nor the ſkin from which the raw material was procured. And though I had every reaſon to believe that thoſe animals were by no means ſcarce in this neighbourhood, yet we did not

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obſerve one perſon among our preſent viſitors in a woollen garment; the clothing of the natives here, was either ſkins of the ſea-otter, or garments made from the pine bark; ſome of theſe latter have the fur of the ſea-otter very neatly wrought into them, and have a border to the ſides and bottom, decorated with various colours. In this only they uſe woollen yarn, very fine, well ſpun, and dyed for that purpoſe, particularly with a very lively and beautiful yellow.

"We at firſt conſidered the inhabitants of this region to be a much finer race of men than thoſe further ſouth; the difference however appeared leſs conſpicuous when they were ſeen in greater numbers, probably owing to our having become more familiar with their perſons, and to their having performed a long journey to viſit us in extremely rough rainy weather; their diſpoſitions, as far as our ſhort viſit will authorize an opinion, appeared to be civil, good-humoured, and friendly. The vivacity of their countenances indicated a lively genius, and from their repeated burſts of laughter, it would appear that they were great humouriſts, for their mirth was not confined to their own party, or wholly reſulting from thence, but was frequently at our expence, ſo perfectly were they at eaſe in our ſociety.

"The chiefs generally approached us with the ceremony of firſt rowing round the veſſels, and departed in the ſame manner, ſinging a ſong that was by no means unpleaſing, this was ſometimes continued till they had retired a conſiderable diſtance; they ſeemed a happy cheerful people, and to live in the ſtricteſt harmony with each other. They were well-verſed in commerce; of this we had manifeſt proof in their diſpoſal of the ſkins of the ſea-otter, and other animals; about one hundred and eighty of the former, I believe, were purchaſed by different perſons on board in the courſe of their ſeveral viſits; this number ſeemed nearly to have exhauſted their ſtock, as moſt of the chiefs took their leave, as if they had no intention of returning, and in the ſame friendly and cheerful manner as before related." P. 280.

In this portion of the work, the account of Mr. Whidbey's boat-excurſions excite much curioſity and attention; and the laſt chapter of the ſecond volume is full of intereſting matter, and concludes with a ſatisfactory, though brief, repreſentation of the Spaniſh Settlements in New Albion. Among others, we find the following moſt curious fact: That between Port St. Franciſco and St. Diego, including both eſtabliſhments, and occupying an extent, in one line, of upwards of 420 nautical miles, the whole Spaniſh force does not amount to three hundred men, officers included. The author juſtly remarks, that credit could hardly be given to the poſſibility of ſo ſmall a body of men keeping in awe, and under ſubjection, the natives of ſuch a ſpace of country, and that too without reſorting to harſh, or unjuſtifiable meaſures.

The third volume opens with an account of a third viſit made by the voyagers to the Sandwich Iſlands, and ten chapters are employed in the deſcription of the conſequent tranſactions,

actions, and the final ſurvey of the coaſt of north-weſt America. Among the more remarkable incidents which are here repreſented, are the ceſſion of the iſland of Owhyhee to his Britannic Majeſty, Mr. Puget's curious narrative, and the completion of the ſurvey by two boat-excurſions, under the direction of Meſſrs. Whidbey and Johnſtone. From this part of the work we could not deny ourſelves the pleaſure of making the following extract, as nothing ſimilar occurs in any of the repreſentations we have hitherto had of the Sandwich Iſlands.

" Deſirous of being conſtantly on the ſpot, leſt any untoward circumſtance ſhould ariſe to interrupt the happineſs we enjoyed, my excurſions were confined to a ſmall diſtance from our encampment. This however did not preclude my attending ſome of their evening amuſements in our neighbourhood. At one of which, in particular, I was very well entertained.

" This was a performance by a ſingle young woman, of the name of *Puckoo*, whoſe perſon and manners were both very agreeable. Her dreſs, notwithſtanding the heat of the weather, conſiſted of an immenſe quantity of thin cloth, which was wound round her waiſt, and extended as low as her knees. This was plaited in ſuch a manner, as to give a pretty effect to the variegated pattern of the cloth; and was otherways diſpoſed with great taſte. Her head and neck were decorated with black, red, and yellow feathers; but, excepting theſe, ſhe wore no dreſs from the waiſt upwards. Her ankles, and nearly half way up her legs, were decorated with ſeveral folds of cloth, widening upwards, ſo that the upper parts extended from the leg at leaſt four inches all round; this was encompaſſed by a piece of net-work, wrought very cloſe, from the meſhes of which were hung the ſmall teeth of dogs, giving this part of her dreſs the appearance of an ornamented funnel. On her wriſts ſhe wore bracelets, made of the tuſks from the largeſt hogs. Theſe were highly poliſhed, and fixed cloſe together in a ring, the concave ſides of the tuſks being outwards, and their ends reduced to an uniform length, curving naturally each way from the centre, were by no means deſtitute of ornamental effect.

" Thus equipped, her appearance on the ſtage, before ſhe uttered a ſingle word, excited conſiderable applauſe from the numerous ſpectators, who obſerved the greateſt good order and decorum. In her performance, which was in the open air, ſhe was accompanied by two men, who were ſeated on the ground in the character of muſicians; their inſtruments were both alike, and were made of the outſides or ſhells of large gourds, open at the top, the lower ends ground perfectly flat, and as thin as poſſible without endangering their ſplitting; theſe were ſtruck on the ground, covered with a ſmall quantity of dried graſs, and in the interval between each ſtroke they beat with their hands and fingers on the ſides of theſe inſtruments, to accompany their vocal exertions, which, with the various motions of their hands and body, and the vivacity of their countenances, plainly demonſtrated the intereſt they had not only in excelling in their own parts, but alſo

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in the applauſe which the lady acquired by her performance, advancing or retreating from the muſicians a few ſhort ſteps in various directions, as the nature of the ſubject, and the numerous geſtures and motions of her perſon demanded; her ſpeech or poem was firſt begun in a ſlow and ſomewhat ſolemn manner, and gradually became energetic, probably as the ſubject-matter became intereſting, until at length, like a true actreſs, the livelineſs of her imagination produced a vociferous oration, accompanied by violent emotions. Theſe were received with ſhouts of great applauſe; and although we were not ſufficiently acquainted with the language to comprehend the ſubject, yet we could not help being pleaſed in a high degree with the performance. The muſic and ſinging was by no means diſcordant or unpleaſing, many of the actions ſeemed to be well adapted, and the attitudes exhibited both taſte and elegance. The ſatisfaction we derived at this public entertainment, was greatly encreaſed by the reſpectful reception we met from all parties, as well performers as ſpectators, who appeared to be infinitely more delighted by our plaudits, than by the liberal donations which we made on the occaſion.

"Theſe amuſements had hitherto been confined to ſuch limited performances, but this afternoon was to be dedicated to one of a more ſplendid nature, in which ſome ladies of conſequence, attendants on the court of *Tamaahmaah*, were to perform the principal parts. Great pains had been taken, and they had gone through many private rehearſals, in order that the exhibition this evening might be worthy of the public attention; on the concluſion of which I propoſed, by a diſplay of fire-works, to make a return for the entertainment they had afforded us.

"About four o'clock, we were informed that it was time to attend the royal dames; their theatre, or rather place of exhibition, was about a mile to the ſouthward of our tents, in a ſmall ſquare ſurrounded by houſes, and ſheltered by trees; a ſituation as well choſen for the performance as for the accommodation of the ſpectators, who, on a moderate computation, could not amount to leſs than four thouſand of all ranks and deſcriptions of perſons.

"A difference in point of dreſs had been obſerved in the audience at the former entertainment, but on this occaſion every one ſhone forth in the beſt apparel that could be procured. Thoſe that had been ſucceſsful in their commercial tranſactions with us, did not fail to appear in the beſt attire they had procured; and ſuch as were deſtitute of European articles had exerted their genius to ſubſtitute the manufacture and productions of their own country in the moſt faſhionable and advantageous manner. Feathered ruffs, or gartering tape in wreaths, adorned the ladies' heads, and were alſo worn as necklaces; red cloth, printed linen, or that of their own manufacture, conſtituted the lower garment, which extended from the waiſt to the knees. The men likewiſe had on their beſt maros, ſo that the whole preſented a very gay and lively ſpectacle.

"On our arrival, ſome of our friends were pleaſed to be a little jocular with our appearance at ſo unfaſhionable an hour, having come much too early for the repreſentation; but as we were admitted into the green-room amongſt the performers, our time was not unpleaſantly engaged.

engaged. The dreſs of the actreſſes was ſomething like that worn by *Puckoo*, though made of ſuperior materials, and diſpoſed with more taſte and elegance. A very conſiderable quantity of their fineſt cloth was prepared for the occaſion; of this their lower garment was formed, which extended from their waiſt half way down their legs, and was ſo plaited as to appear very much like a hoop-petticoat. This ſeemed the moſt difficult part of their dreſs to adjuſt, for *Tamaahmaah*, who was conſidered to be a profound critic, was frequently appealed to by the women, and his directions were implicitly followed in many little alterations. Inſtead of the ornaments of cloth and net-work decorated with dog's-teeth, theſe ladies had each a green wreath, made of a kind of bind weed twiſted together in different parts like a rope, which was wound round from the ankle nearly to the lower part of the petticoat; on their wriſts they wore no bracelets nor other ornaments, but acroſs their neck and ſhoulders were green ſaſhes, very nicely made with the broad leaves of the tee, a plant that produces a very luſcious ſweet root, the ſize of a yam. This part of their dreſs was put on the laſt by each of the actreſſes; and the party being now fully attired, the king and queen, who had been preſent the whole time of their dreſſing, were obliged to withdraw, greatly to the mortification of the latter, who would gladly have taken her part as a performer, in which ſhe was reputed to excel greatly. But the royal pair were compelled to retire, even from the exhibition, as they were prohibited by law from attending ſuch amuſements, excepting on the feſtival of the new year. Indeed the performance of this day was contrary to the eſtabliſhed rules of the iſland; but, being intended as a compliment to us, the innovation was admitted.

"As their majeſties withdrew, the ladies of rank and the principal chiefs began to make their appearance; the reception of the former by the multitude was marked by a degree of reſpect that I had not before ſeen amongſt any of the inhabitants of the countries in the Pacific Ocean. The audience aſſembled at this time were ſtanding in rows from fifteen to twenty feet deep, ſo cloſe as to touch each other, but theſe ladies no ſooner approached their rear, in any accidental direction, than a paſſage was inſtantly made for them and their attendants to paſs through, in the moſt commodious manner, to their reſpective ſtations, where they ſeated themſelves on the ground, which was covered with mats, in the moſt advantageous ſituations for ſeeing and hearing the performers; moſt of theſe ladies were of a corpulent form, which, aſſiſted by their ſtately gait, the dignity with which they moved, and the number of their pages, who followed with fans to court the refreſhing breeze, or with fly-flaps to diſperſe the offending inſects, announced their conſequence as the wives, daughters, ſiſters, or other near relations of the principal chiefs, who however experienced no ſuch marks of attention or reſpect themſelves, being obliged to make their way through the ſpectators in the beſt manner they were able.

"The time devoted to the decoration of the actreſſes extended beyond the limits of the quiet patience of the audience, who exclaimed two or three times from all quarters, "Hoorah, hoorah, poalicalee," ſignifying that it would be dark and black night before the performance would begin. But the audience here, like ſimilar ones in other countries,

countries, attending with a pre-diſpoſition to be pleaſed, was in good humour, and was eaſily appeaſed by the addreſs of our faithful and devoted friend, *Tyyahnee*, who was the conductor of the ceremonies, and ſole manager on this occaſion; he came forward, and apologized in a ſpeech that produced a general laugh; and, cauſing the muſic to begin, we heard no further murmurs.

"The band conſiſted of five men, all ſtanding up, each with a highly poliſhed wooden ſpear in the left, and a ſmall piece of the ſame material equally well finiſhed in the right hand; with this they beat on the ſpear, as an accompaniment to their own voices in ſongs, that varied both as to time and meaſure, eſpecially the latter; yet their voices, and the ſounds produced from their rude inſtruments, which differed according to the place on which the tapering ſpear was ſtruck, appeared to accord very well. Having engaged us a ſhort time in this vocal performance, the court ladies made their appearance, and were received with ſhouts of the greateſt applauſe. The muſicians retired a few paces, and the actreſſes took their ſtation before them.

"The heroine of the piece, which conſiſted of four parts or acts, had once ſhared the affections and embraces of *Tamaahmaah*, but was now married to an inferior chief, whoſe occupation in the houſehold was that of the charge of the king's apparel. This lady was diſtinguiſhed by a green wreath round the crown of the head; next to her was the captive daughter of *Titeeree*; the third a younger ſiſter to the queen, the wife of *Crymamahoo*, who, being of the moſt exalted rank, ſtood in the middle. On each ſide of theſe were two of inferior quality, making in all ſeven actreſſes. They drew themſelves up in a line fronting that ſide of the ſquare that was occupied by the ladies of quality and the chiefs. Theſe were completely detached from the populace, not by any partition, but as it were by the reſpectful conſent of the lower orders of the aſſembly, not one of which treſpaſſed or produced the leaſt inaccommodation.

"This repreſentation, like that before attempted to be deſcribed, was a compound of ſpeaking and ſinging, the ſubject of which was enforced by appropriate geſtures and actions. The piece was in honour of a captive princeſs, whoſe name was *Crycowculleneaow*, and on her name being pronounced, every one preſent, men as well as women, who wore any ornament above their waiſt, were obliged to take them off, though the captive lady was at leaſt ſixty miles diſtant. This mark of reſpect was unobſerved by the actreſſes whilſt engaged in the performance, but the inſtant any one ſat down, or at the cloſe of the act, they were alſo obliged to comply with this myſterious ceremony. The variety of attitudes into which theſe women threw themſelves, with the rapidity of their action, reſembled no amuſement in any other part of the world within my knowledge, by a compariſon with which I might be enabled to convey ſome idea of the ſtage-effect thus produced, particularly in the three firſt parts, in which there appeared much correſpondence and harmony between the tone of their voices and the diſplay of their limbs. One or two of the performers being not quite ſo perfect as the reſt, afforded us an opportunity of exerciſing our judgment by compariſon; and it muſt be confeſſed that the ladies

ladies who moſt excelled, exhibited a degree of graceful action, for the attainment of which it is difficult to account.

" In each of theſe firſt parts the ſongs, attitudes, and actions, appeared to me of greater variety than I had before noticed amongſt the people of the great South Sea nation, on any former occaſion; the whole, though I am unequal to its deſcription, was ſupported with a wonderful degree of ſpirit and vivacity; ſo much indeed, that ſome of their exertions were made with ſuch a degree of agitating violence, as ſeemed to carry the performers beyond what their ſtrength was able to ſuſtain; and had the performance finiſhed with the third act, we ſhould have retired from their theatre with a much higher idea of the moral tendency of their drama, than was conveyed by the offenſive, libidinous ſcene exhibited by the ladies in the concluding part. The language of the ſong no doubt correſponded with the obſcenity of their actions, which were carried to a degree of extravagance, that were calculated to produce nothing but diſguſt even to the moſt licentious.

" This hooarah occupied about an hour, and concluded with the deſcending ſun, it being contrary to law that ſuch repreſentations ſhould continue after that time of day. The ſpectators inſtantly retired in the moſt orderly manner, and diſperſed in the greateſt good humour, apparently highly delighted with the entertainment they had received. But as the gratification I had promiſed on this occaſion required the abſence of light, and could not be exhibited to advantage until a late hour, the multitude were permitted to reaſſemble in our neighbourhood ſoon afterwards for this purpoſe.

" Our exhibition commenced about ſeven in the evening, and as we ſtill poſſeſſed a conſiderable variety of fire-works, in a tolerable good ſtate of preſervation, an ample aſſortment was provided, and on being thrown off they produced from the expecting multitude ſuch acclamations of ſurpriſe and admiration from all quarters, as may be eaſily imagined to ariſe from the feelings of perſons totally unacquainted with objects of ſuch an extraordinary nature. *Tamaahmaah* fired the two firſt rockets; but there were only one or two of the chiefs who had courage ſufficient to follow his example; and it was obſerved amongſt thoſe who were near us at the time, that in theſe apprehenſion was more predominant than pleaſure. The whole concluded with ſome excellent Bengal lights, which illuminating the neighbourhood to a great diſtance, almoſt equal to the return of day, ſeemed to produce more general ſatisfaction than the preceding part of the exhibition; and on its being announced, that the light was ſhewn to conduct them ſafely to their habitations the crowd retired; and in the ſpace of half an hour the uſual ſtillneſs of the night was ſo completely reſtored, that it would rather have been imagined there had not been a ſingle ſtranger in our neighbourhood, than that thouſands had ſo recently departed." P. 39.

The ſixth book, compriſing ſix chapters, deſcribes the paſſage to the ſouthward along the weſtern coaſt of America, the doubling of Cape Horn, the arrival of the veſſels at St. Helena, and finally their ſafe return to England. In a publication

tion ſo comprehenſive as the preſent, and embracing ſuch a multiplied variety of particulars as muſt neceſſarily have occurred in a voyage occupying ſo large a period of time, and over ſo vaſt a ſpace, the account to be given in a Review can hardly ſatisfy general curioſity. It is enough, perhaps, if we enable the reader to accompany the navigators on his map, after pointing out the more immediate objects of reſearch, and how far theſe were ſucceſsful or otherwiſe. In the preſent inſtance, all that was aimed at was fully accompliſhed; and it may now be conſidered as decided, beyond all doubt, that no north-weſt paſſage exiſts. We know it has been remarked by ſome, who appear to have had leſs of charitable candour than of a diſpoſition to cenſure, that Captain Vancouver undertook this Voyage with ſtrong prejudices on his mind, which were likely to make his inveſtigation of what he was ordered to aſcertain, leſs perſevering and leſs careful than the friends of geographical ſcience had a right to expect. The detail of the work itſelf gives a ſatisfactory contradiction to ſuch ſurmiſes; for in no book of travels are exhibited more diligent, more indefatigable, or more ſcientific examinations of every thing likely, in any degree, to benefit navigation or philoſophy. The following may be conſidered as the author's concluſion of his work.

"The principal object which his Majeſty appeared to have had in view, in directing the undertaking of this voyage having at length been completed, I truſt the preciſion with which the ſurvey of the coaſt of North-weſt America has been carried into effect, will remove every doubt, and ſet aſide every opinion of a north-weſt paſſage, or any water communication navigable for ſhipping exiſting between the North Pacific and the interior of the American continent, within the limits of our reſearches. The diſcovery that no ſuch communication does exiſt has been zealouſly purſued, and with a degree of minuteneſs far exceeding the letter of my inſtructions; in this reſpect I might poſſibly have incurred the cenſure of diſobedience, had I not been entruſted with the moſt liberal diſcretionary orders, as being the fitteſt and moſt likely means of attaining the important end in queſtion.

"The very detached and broken region that lies before ſo large a portion of this coaſt, rendered a minute examination altogether unavoidable; this had frequently the good effect of facilitating the labours of our ſurvey, by its leading us through narrow, ſhallow, intricate channels, which cut off extenſive tracts of broken lands, and by thus ſhewing their ſeparation from the continent, their further examination became unimportant to the object of our enquiry.

"For this reaſon I have conſidered it eſſential to the illuſtration of our ſurvey, to ſtate very exactly not only the tracks of the veſſels when navigating theſe regions, but likewiſe thoſe of the boats when ſo employed, as well when I was preſent myſelf, as when they were conducted

ducted by Mr. Whidbey or Mr. Johnſtone, on whom the execution of that laborious and dangerous ſervice generally fell, and to whom I feel myſelf indebted for the zeal with which they engaged in it on all occaſions. The peruſal of theſe parts of our voyage to perſons not particularly intereſted, I am conſcious will afford but little entertainment; yet I have been induced to give a detailed account, inſtead of an abſtract of our proceedings, for the purpoſe of illuſtrating the charts accompanying this journal, of ſhewing the manner in which our time day by day had been employed; and for the additional purpoſe of making the hiſtory of our tranſactions on the North-weſt coaſt of America as concluſive as poſſible, againſt all ſpeculative opinions reſpecting the exiſtence of a hyperborean or mediterranean ocean within the limits of our ſurvey." Vol. iii, p. 294.

There are many plates ornamental of theſe volumes, which are executed in the beſt ſtyle of engraving. The ſame may be ſaid generally of the charts which accompany the work. We think there ſhould have been one chart of the Voyage and diſcoveries prefixed to the whole. Common readers, and thoſe leſs acquainted with the places viſited and deſcribed, wander from one chart to another in ſearch of particular ſituations, which, if one general view of the Voyage had been placed before them, they would have been able to have found without difficulty.

ART. II. *Twelve Sermons, on the Advantages which reſult from Chriſtianity; and on the Influence of Chriſtian Principles on the Mind and Conduct, deſigned chiefly for the Uſe of Families. To which are added, Philanthropic Tracts: Conſiſting of I.—An Eſſay on the State of the Poor, and on the Means of improving it by Parochial Schools, Friendly Societies, &c. II.—Rules for forming and conducting Friendly Societies, to facilitate their general Eſtabliſhment. By James Cowe, M. A. Vicar of Sunbury, Middleſex. The Second Edition, reviſed and enlarged.* 8vo. 319 pp. 6s. Rivingtons. 1800.

WE have before noticed, with commendation, the pious and meritorious labours of this truly benevolent writer; and we have no ſcruple in declaring, that we ſhall be happy to ſecond and facilitate his views, by all means within our power. It would be ſtrange indeed if we ſhould not; for theſe views are no other than to diſſeminate the principles of our holy religion, as extenſively and as effectually as poſſible, and particularly to improve the morals, and meliorate the general condition of the poor. This volume is compoſed partly of re-

republiſhed and partly of original matter. The firſt portion conſiſts of Twelve Sermons, preached in the author's own pariſh church of Sunbury, in Middleſex; and more particularly at the anniverſary meetings of two Friendly Societies of tradeſmen and day-labourers, to which inſtitution Mr. Cowe proves himſelf an able advocate and moſt zealous friend. Theſe diſcourſes are remarkable, at the ſame time, for their plain, ſimple, and expreſſive language, and for their great perſpicuity and ſtrength of argument. They are alſo peculiarly adapted for the uſe of families, and more immediately of thoſe of the middling or lower ranks; for the bottom of each page contains references to thoſe paſſages of Scripture which are employed and illuſtrated, the operation of which muſt unavoidably be what the writer intended it ſhould, namely, to make the reader more converſant with the ſacred writings. The following ſhort ſpecimen will ſerve to ſatisfy our readers of the merit of the Sermons.

"Let us conſider how we ſhould behave in our reſpective families, how the principles of the Goſpel will operate in the regulation of our tempers, and of our domeſtic concerns. To this ſubject you ſhould pay the greater attention, as many, who are regular in the profeſſion of religion at church, are ſhamefully remiſs in the duties of private life. Now, the firſt duty of every head of a family is, to promote a ſenſe of religion in his own houſe. Family prayer has a tendency to maintain a ſpirit of devotion, to repreſs animoſities, to increaſe benevolence, and to improve our virtue. And, as ſo many good conſequences reſult from it, you ſhould not fail to make it a part of your daily employment. If you allow the buſineſs of life to engage your whole attention; if it prevent you from devoting a ſmall portion of your time, every day, in devout prayer to God; a period is faſt approaching when you will acknowledge, with the greateſt regret, that you were too deeply engaged in the purſuits of this world, and too inattentive to the concerns of the next.—"O come," then, "let us worſhip and bow down, and kneel before the Lord our Maker. Worſhip him in the beauty of holineſs." Cultivate that elevation of mind, that reverence of Almighty God, that purity of heart, and that integrity of life, which will ſhew the ſincerity of your religious principles, that you are promoting the cauſe of piety and virtue, and that your behaviour is "ſuch as becometh the Goſpel of Chriſt."

"A ſecond duty, to which, as Chriſtians, you muſt particularly attend, is induſtry. Man was never deſigned to be inactive: ſome are deſtined to procure their daily ſubſiſtence by the labour of their hands; and others, by the exertion of their minds. All are to be employed in ſome virtuous and uſeful occupation, ſuitable to their ſtation and abilities. You are enjoined in Scripture "to be quiet, and to do your own buſineſs, and to work with your own hands," at your reſpective employments. And, in another place, the Apoſtle expreſſes himſelf in ſtill ſtronger language: "If any will not work, neither

neither ſhould he eat," and thereby become a burden on the induſtry of others. Now, if any of *you* were to neglect your buſineſs, and to ſpend your time in idleneſs or vice, the conſequence would be very fatal to yourſelves, and to your families. I need not, therefore, expatiate on the ignominy and degradation of applying for parochial relief without abſolute neceſſity, nor point out to you, how mean and ſordid it is in men to live on the property and induſtry of others, when, by diligence and prudence, they might have ſupported themſelves, and avoided all the miſery and humiliation of a pariſh-maintenance. As long as you are induſtrious, and attentive to the duties of your ſtation, you will be reſpected; and, remember, while you are thus employed, you are fulfilling the wiſe purpoſes of Providence, and are promoting your eternal intereſts, even while you ſeem wholly engaged about the concerns of the preſent life.

" A duty, nearly connected with induſtry, and highly conſiſtent with your Chriſtian principles, is frugality. Unleſs men pay attention to the management of their domeſtic concerns, they muſt inevitably fall into diſorder. And, as this will be found to be true, even in the ſuperior ranks of life, ſurely thoſe, whom I am now particularly addreſſing, muſt be ſenſible, that without ſome prudence and care, *they* may ſoon be involved in embarraſſments and expences, from which it would be almoſt impoſſible to extricate themſelves. Many of the poor are extremely improvident in the management of their ſlender property, and aggravate their afflictions by their want of œconomy and foreſight when they are young, and have not a family to ſupport. Inſtead of making any proviſion againſt accidental difficulties, they meanly depend upon pariſh-maintenance, and unthinkingly ſquander in health, what might have ſupported them with comfort in ſickneſs, or in age.—But others, by virtuous induſtry, and by becoming members of Friendly Societies, ſhew an independence of ſentiment, and a principle of benevolence, which you ſhould ever retain. Their prudence, indeed, and their foreſight, cannot be too highly commended, for laying by a portion, at ſtated times, as Providence has bleſſed their exertions; and for appropriating part of their wages for their mutual ſupport in caſes of accident or of illneſs, ſomewhat reſembling the cuſtom which prevailed among the primitive Chriſtians, of " aſſiſting *their* poor brethren, and diſtributing to every man according as his neceſſities required." By this means, if they happen, at any time, to be diſabled by diſeaſe, or bowed down with the infirmities of Nature, they can apply to their Society for relief, and will be ſupported by a fund, which their own induſtry and œconomy have contributed to raiſe.

" That your moral and religious conduct may be " ſuitable to the Goſpel," there is another domeſtic virtue which muſt not be omitted, and that is temperance. The great number of public-houſes, and the diſorderly manner in which many of them are kept, are no leſs detrimental to ſociety, than deſtructive to religion. But, if you have any regard to decency and character; if you have any affection for your families, who naturally look up to you for protection and ſupport; you will not quit the paths of ſobriety and peace, and leave them a helpleſs prey to miſery and want. By intemperance and exceſs, you impair your

your health and your underſtanding, you waſte your time and your ſubſtance, you ruin your families, and injure your morals. Drunkenneſs is incompatible with a Chriſtian life and "converſation;" it is repugnant to that ſelf-government and purity, which the Goſpel requires you to cultivate, and is expreſsly mentioned among thoſe vices, which will exclude you "from the kingdom of God." Againſt a habit, then, ſo pernicious to your happineſs, both here and hereafter, you can never be ſufficiently guarded.—Avoid, therefore, as far as poſſible, the ſociety and "converſation" of the idle, the profligate, and the drunken; and aſſociate with the induſtrious, the virtuous, and the ſober.

"There is one duty more, deſerving particular attention, which remains to be mentioned here; it is, that of promoting mutual affection, and gentleneſs of manners, in our reſpective families. Of the ſad effects of quarrels and diſſenſions in private life, we have many melancholy proofs. In the very firſt age of the world, and among Adam's own ſons, we have an awful inſtance of the dreadful conſequence of variance and ſtrife among relations. We find, that Cain entirely ſtifled his affection for his brother Abel; allowed the rancour of hatred and envy to take full poſſeſſion of his heart; and at laſt, with impious hands, became his aſſaſſin.—When thoſe, who are connected by the neareſt and deareſt ties of Nature, once acquire the habit of wrangling and diſputing, all their domeſtic comforts are at an end, their tempers become ſoured, their peace of mind is ruined;—and thus, by their conduct and "converſation," they too evidently ſhew, that they are *not* "acting as becometh the Goſpel of Chriſt."

"It was, therefore, the obſervation of the wiſe man, "Better is a dinner of herbs, where love is, than a ſtalled ox, and hatred therewith." The moſt ſcanty or the moſt homely fare, accompanied with domeſtic harmony and peace, and with the love of God and virtue, is far more delicious to the taſte, and more pleaſing to the mind, than the moſt ſplendid entertainment, imbittered by diſcord and ſtrife, by profaneneſs and vice. You cannot, then, be too careful to regulate your tempers; to promote ſocial affection, good humour, and cheerfulneſs of "converſation" in your families; and to inſtil the ſame Chriſtian principles into the minds of your children.—This leads me to ſome reflections on their education, with a view that *they* may "behave as becometh the Goſpel." P. 188.

The Sermons are followed by two Philanthropic Tracts, which well deſerve the name they bear. The author propoſes to improve the condition of the poor, and he thinks that the eſtabliſhment of Parochial Schools, and of Friendly Societies, will be greatly conducive to this end; the firſt operating upon their morals, the ſecond relieving the diſtreſſes of ſickneſs and want. Now both Parochial Schools and Friendly Societies are actually exiſting in moſt great towns and populous villages, with more or leſs of efficacious operation. What the author

ſays in their more general recommendation, well deſerves attention.

" Another great cauſe of diſtreſs among the poor, and the laſt I ſhall mention, is their general improvidence in the early part of life. To counteract this want of œconomy and of prudence, which leads many of them to make little or no proviſion for the various accidents and calamities to which human nature is continually expoſed, and to inſpire the lower orders with manly ſentiments, no method appears ſo well calculated as the general diffuſion of *Friendly Societies*. To theſe beneficial inſtitutions, then, I ſhall now call the reader's ſerious attention, and ſhall evince, that, if properly encouraged, and duly regulated, very ſolid benefits, indeed, might be derived from their extenſion.

" There is ſomething in the very name peculiarly congenial to the benevolent and ſocial nature of man, exciting his compaſſion for his fellow-creatures in the hour of ſickneſs and diſtreſs, and leading him to ſympathiſe with them under all their afflictions. Some plans, which have been deviſed for the maintenance of the poor, have a tendency to depreſs energy, and to promote idleneſs, and inattention to futurity; but it is to the credit of theſe Friendly Societies, that they have induſtry, foreſight, and philanthropy, for their baſis.

" A poor man, by paying three-pence, or four-pence *per* week, while he is young and in health, is entitled to relief in the time of ſickneſs, and under the infirmities of old age, and ſecures a decent proviſion, which renders him independent. By this means, he is exempt from thoſe anxious and deſponding moments, which reflections on the uncertainty of health, and the dread of accidents and want, might otherwiſe occaſion. The payments are ſo trifling, that he does not feel himſelf deprived by them of any domeſtic comfort; and they prove to be the happy means of making him more induſtrious, more prudent, and more virtuous." P. 242.

The benevolent writer has been at the pains of drawing out a plan of Rules for a Friendly Society, which generally evince both his ſagacity and his zeal. Some of theſe Rules may perhaps be thought ſomewhat too rigorous; ſuch, for example, as that a member, if ſeen drunk, ſhall be expelled; and if not at home by four o'clock in winter, and ſeven in ſummer, he ſhall forfeit five ſhillings. It is true that theſe penalties would be impoſed only on ſuch members as receive benefit from the Society during ill-health; but perhaps a little more indulgence ſhould be allowed to a claſs, many of whom have never had the benefit of virtuous example, nor the diſcipline of regular education. The work before us is, however, entitled to our warmeſt praiſe; and we moſt ſincerely wiſh that it may tend, by its circulation, to promote the generous wiſhes of the author.

ART.

ART. III. *The Proceedings of the House of Lords in the Case of Benjamin Flower, Printer of the Cambridge Intelligencer; with Prefatory Remarks on the Writings of the Bishop of Landaff, Mr. Ramsden, and Mr. Hall. To which are added, the Arguments in the Court of King's Bench, on a Motion for Habeas Corpus. By Henry Clifford, Barrister at Law.* 8vo. 4s. Cambridge printed; sold by Crosby and Letterman, London. 1800.

THIS singular publication consists of two parts, which have no very close connection with each other. Of the two authors whose works it contains, we are led by our old-fashioned prejudices to consider the Barrister as entitled to precedence over the Printer; but as all professional men are doubtless well acquainted with Mr. Hargrave's opinions in the cases of *Butler* and *Perry*, and with his learned Preface to "Lord Hale's Jurisdiction of the House of Lords," and as Mr. Clifford has added nothing but a few silly and indecent observations to the materials which he has borrowed, without acknowledgment, from Mr. Hargrave; we do not perceive that we are under any necessity of criticizing his argument, nor do we believe that the judgment of the Court of King's Bench requires any justification in the opinion of those who are best able to estimate the solidity of the grounds on which it stands. Every court of justice, and every legislative assembly, must be armed with power not only to protect the tranquillity of its own proceedings, but to vindicate the dignity of its character, by means more summary than those which are employed in the ordinary course of justice; and in a manner which shall not make the dignity of one court, or of one assembly, to depend upon the decision of another. This power is so obviously and peculiarly necessary to the *independence of Parliament*, that the denial of it by those who affect to be exclusively considered as the friends of liberty, might well excite our wonder; if the uniformity of purposes and intentions did not sufficiently explain the apparent inconsistency of language and conduct. This power has been claimed and exercised by both Houses of Parliament in this kingdom for nearly two centuries. It is indeed more limited in its exercise by the House of Commons. But this is no inconsistency. General principles of reason, inherent in the law of all states, establish the necessity of the power. Usage may limit or extend its exercise, courts of justice will repress any illegal and unwarrantable stretch of it, and the legislative authority may correct its abuse. In all

theſe reſpects it is ſimilar to all other legal powers; founded in public convenience, modified by uſage, and ſubject in its exertion to thoſe controuls which the law has deviſed to prevent the abuſe of power. This plain ſtatement of reaſons may be ſufficient to fortify the moſt unprofeſſional underſtanding againſt any impreſſion that can be made by pamphleteering lawyers, who borrow their learning from publications of yeſterday, and who trick out their ſcanty ſtock of legal information by lampoons, ſo dull that their malignity could ſcarcely procure them an inſertion in the dulleſt and moſt malignant Jacobin newſpaper in England.

Mr. Clifford has added an Appendix to his argument, conſiſting of obſervations on the judgment of the Lord Chief Juſtice, and of a defence of the memory of Lord Treaſurer Clifford. To vindicate the memory of our anceſtors is indeed a pious duty, but it is ſometimes an arduous undertaking. It might have ſeemed ſo in the preſent caſe. But Mr. C. has an eaſy way of white-waſhing his anceſtor; he quotes Collins's Peerage for his virtues! and as for what vulgar prejudice calls the "*crimes*" of the Lord Treaſurer, Mr. C. in the ſpirit of high and illuminated morality, conſiders them "*only as the* SPLENDID ERRORS *of a great ſtateſman.*" If any man is deſirous of knowing what theſe "*ſplendid errors*" were, it is fit he ſhould be informed, that this "great ſtateſman" was the principal negotiator in a ſecret treaty, of which the object was to deſtroy the religion and conſtitution of his country by French money and French force. In the old language of prejudice, this act would have been called the baſe crime of an atrocious traitor; in the new vocabulary of philoſophy it is "the ſplendid error of a great ſtateſman." It is well that we ſhould underſtand the language of the illuminators of the world. Mr. C. goes ſo far as to tell us, that he ſhould be very glad to "inherit the crimes" of his anceſtor, if he could alſo inherit his talents. This ſort of ſiniſter ambition is not new, though the frankneſs of the confeſſion is very new indeed! What is mere ſimplicity in Mr. C. the ſatiriſt remarks as one of the ſureſt ſigns of national depravity in his age—

"See all our fools aſpiring to be knaves!"

So much for the Barriſter. We now proceed to the Printer, who is his partner in this literary adventure. The name of Mr. Flower is not unknown to ſome of our readers. Impudence is a ſhorter road to notoriety, though not to fame, than talent itſelf. He who ventures on ſomething "*brevibus Gyaris aut carcere dignum,*" is ſure to be generally known, though he is uſually "better known than truſted." This meek and humble Printer

Printer thought fit to publiſh in his pernicious newſpaper, that one of the moſt illuſtrious prelates of this age offered to ſell his vote in Parliament to a Miniſter, and that he was not thought worth purchaſing. The crimes of this Prelate were his audacity in confuting Tom Paine's ignorant and impudent libels againſt religion, and his profligacy in exhorting his countrymen to unite in reſiſting the invaſion of the moſt ferocious enemy that for thirteen centuries had laid waſte the civilized world. Theſe crimes very naturally provoked the indignation of Mr. Flower. He accordingly publiſhed the libel which we have already ſtated. He could not but know, that if he had publiſhed the ſame ſlander of the moſt obſcure man in the kingdom, the ordinary Courts of Juſtice would have condemned him at leaſt to double the puniſhment which was inflicted on him by the Houſe of Lords. But he too haſtily anticipated the glorious period, when all crimes againſt Biſhops may be committed with impunity, when "*tous les eveques a la lanterne*" ſhall be the popular cry, when under the reign of a *liberal* legiſlature, neither the lives nor the characters of Biſhops ſhall be deemed worthy of the protection of the law. For this philoſophical anticipation of the reign of equality and revolutionary juſtice, Mr. Flower was condemned to ſix months impriſonment in Newgate. A bigotted Houſe of Lords thought that libels *even on Biſhops* ought to be puniſhed; and a prejudiced Court of King's Bench were ſtupid enough to ſhow ſuch deference for the law of the land, as not to rob a Houſe of Parliament of its conſtitutional privileges! *Hinc illæ lacrymæ.* This puniſhment inflicted upon the "ſplendid error" of Mr. Flower, has brought on reviewers (the only part of the public compelled to wade through ſuch traſh) the much more ſevere puniſhment of toiling through a hundred and twenty of the moſt ſtupid and ſcurrilous pages that ever ſwelled the library of Jacobiniſm. As we have ſubmitted to ſuch a drudgery, we ſhall endeavour to give a fair ſtatement of the contents of this publication, to ſave our readers the trouble of peruſing this or any future works of the ſame author.

The firſt ſample of the virtues of Mr. F. which we ſhall lay before our readers, relates to his *honeſty*. In his ſpeech before the Houſe of Lords, he expreſſed himſelf thus: "I am indeed ſorry that *in the extreme hurry of buſineſs*, in which, as editor, printer, and publiſher, of the paper in queſtion, I am neceſſarily engaged, the ſaid paragraph ſhould have unfortunately *eſcaped* me." Proceed. p. xvi. Thus Mr. F. expreſſed himſelf, when he wiſhed to excite compaſſion in the mind of his judges. But his friends and the ſupporters of his newſpaper thought, it ſeems, that to ſhow any reſpect to a

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Houſe of Parliament, was a baſeneſs unworthy of a philoſopher and a Jacobin. It was neceſſary to regain the good opinion of his worthy patrons. Here was a difficulty that might have puzzled an ordinary patriot. But it is nothing to a thorough-paced reformer. The *root and branch* men are not to be ſtopt by ſuch petty difficulties. He very fairly, and very impudently tells his ſeditious patrons, that he only meant to cheat the Houſe of Lords into compaſſion, by an appearance of penitence and reſpect, and that while they thought he was profeſſing contrition for his crime, he in fact only meant to expreſs regret for the puniſhment!

"If," ſays this honeſt man, "I expreſſed concern at having publiſhed the paragraph deemed by the Lords a libel, it requires but a ſmall degree of penetration or candour, to perceive that this concern *alluded to the circumſtances in which I ſtood.* I indeed was concerned when reflecting on the ſtate of the preſs, and that ſuch a paragraph ſhould have been made uſe of to ſubject me, without trial, to arbitrary puniſhment; but I appeal to every one whether that conſciouſneſs of innocence which appears through my whole addreſs, does not demonſtrate that I *felt nothing even bordering upon contrition.*" Pref. pp. 10 and 11.

Now we appeal to every man of common ſenſe in England, whether the plain and obvious meaning of his addreſs to the Houſe of Lords, be not an avowal of contrition. The object of the addreſs was to mitigate his puniſhment. The appearance of contrition is the moſt effectual means of doing ſo. He ſays "he does not mean to ſay a ſingle word in *defence* of the paragraph." Does this ſound like maintaining its innocence? He ſays, "he is *indeed* ſorry" (he uſes an emphatical and intenſive word) "that the paragraph ſhould have *eſcaped him.*" What human being, not initiated in the myſteries of Jeſuitical or Jacobinical evaſion, could underſtand this language in any other ſenſe, than as a declaration of ſorrow for the offence he had committed? He even excuſes himſelf by the hurry of his occupations. What can this mean, but that he was betrayed by haſte and overſight, not prompted by deliberate malignity, to inſert a libel in his newſpaper? But he now tells us, that all his contrition was mere mummery, and that he meant to expreſs ſorrow, not for his crime, but for its juſt chaſtiſement; in which caſe indeed, that part of his ſpeech was uſeleſs, for we never need to be informed by any criminal that he is ſorry for the puniſhment he is about to ſuffer. Will he have the face now to ſay, that he meant the Houſe of Lords to underſtand him in that ſenſe? Can he hope to make the ſilliеſt Jacobin believe, that he wiſhed that Houſe to ſuppoſe that he gloried in his offence, and was *concerned* only at the proſpect

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of its puniſhment? Will he dare to ſtate to the moſt ſtupid of his opulent patrons, who employ their unmerited wealth in diſarming and diſmantling their own property, that the Houſe of Lords *could have underſtood him* in the ſenſe which he now gives to his own words? If he cannot, let him remember that there is a very ſignificant monoſyllable in the Engliſh language, of which the proper definition is, "*Words ſpoken to deceive thoſe to whom they are addreſſed.*" No juggling or chicane about words can ſave him. If his language was ſuch as muſt have been underſtood by his audience as a profeſſion of penitence, and if, as he has now the impudence to tell us, he felt no penitence, he is guilty of the offence expreſſed by the ſignificant monoſyllable to which we have alluded. He is guilty of a fraudulent falſehood, greatly aggravated by his effrontery in boaſting of it, and ſtill more aggravated by other circumſtances of great importance in this caſe. Every falſehood, eſpecially when the deceiver publicly glories in his fraud, is an attack upon that confidence which holds together ſociety. But when a criminal boaſts of thoſe frauds which he has practiſed upon the compaſſion of his judges, he weakens the moſt ſacred faith known among men; that faith in profeſſions of repentance, which is the chief ſource of lenient and merciful judgments. The tendency of his language is to perſuade us, that the offender who this day makes the moſt ſolemn declarations of penitence at the bar, will to-morrow boaſt among his accomplices, that though *he ſaid* he was ſorry for his offence, he *only meant to ſay* that he was ſorry for the puniſhment. He glories in having employed perfidy for the deſtruction of humanity. He teaches a judge to conſider every appeal to his pity as a ſnare laid for his weakneſs. He does his utmoſt to bar the gates of mercy on every ſucceeding delinquent.

In the ſame manner he told the Houſe of Lords, "In further proof, not only of my CONSTITUTIONAL PRINCIPLES but of my LOVE OF RETIREMENT, may I beg leave to mention that I have never been a member of any political ſociety, and that I *have uniformly oppoſed the imputed principles of thoſe ſocieties, well known to be peculiarly obnoxious to your Lordſhips.*" Proceed. p. xxi. This declaration gave umbrage to Mr. F.'s Jacobin patrons, and he now ſneaks behind the word "*imputed,*" which he ſmuggled into the ſentence, with the honeſt purpoſe of taking away from the other words their obvious meaning. But this ſhuffling will not avail him. Could the Houſe of Lords underſtand his language in any other ſenſe, than as an attempt to obtain their good opinion, by a declaration of hoſtility againſt thoſe treaſonable ſocieties who were juſtly obnoxious to them? Let this honeſt man come forward

and

and anſwer this queſtion! If his words meant one thing, and his mind another, we muſt again call to his recollection the ſignificant monoſyllable. Who thoſe patrons may be, to whom Mr. F. finds it neceſſary to *apologize* for treating the Houſe of Lords with the hypocritical ſhow of reſpect, when he was ſtanding as a culprit at their bar, we ſhall not preſume to conjecture. It is probably the firſt time that, in a civilized ſtate, any man thought fit publicly to excuſe himſelf for treating with common decency the higheſt tribunal eſtabliſhed by the laws of his country. Mr. F. however has unwarily ſuffered a confeſſion to eſcape him which is of no mean importance. We now know from his teſtimony (which we may believe when it is againſt himſelf) that there are men in the kingdom, in whoſe eyes any ſhow of reſpect, even the moſt hypocritical, for a Houſe of Parliament, is a crime. We know that theſe men can talk of their "*Conſtitutional Principles!*" We know that their reſpect for the Conſtitution is hypocriſy, and their profeſſions of contrition, fraud. All this indeed we knew before. But it is now confirmed by the confeſſion of an accomplice.

So much for the *honeſty* of this "Conſtitutional" Printer. We ſhall now regale his patrons with a little ſpecimen of the candour of his judgments, and the ſincerity of his religion. He tells us in his Preface, "there is no one living more guarded in bringing unſubſtantiated charges than myſelf." P. 17. He alſo obſerves, that "the mere change of ſentiment is not in itſelf criminal, it is ſometimes virtuous." P. 22. After theſe declarations, we ſhould of courſe have expected that he would not have applied the moſt contumelious and opprobrious language to virtuous men, on no better pretext than that of a "mere change of ſentiments." As this "change" might be "virtuous," all "charges" founded only upon it, muſt be "unſubſtantiated." Now mark the conduct of this man, and let him be tried by his own principles. Mr. Hall, his townſman, and, as we underſtand, formerly his paſtor, is well known to have lately publiſhed a moſt admirable Sermon, in which he employed all the powers of reaſon, and all the vigour and ſplendour of eloquence, in diſplaying the abominable conſequences of Atheiſm. "*The very head and front of his offending hath this extent, no farther.*" His whole guilt conſiſted in this; that being a Miniſter of Chriſtianity, he had the *illiberality* and cruelty to attack poor Atheiſm, and its meek and unbloody apoſtles, the amiable French Republicans. For this great crime, this miſerable ſcribbler attempts to raiſe a louder clamour againſt Mr. Hall, than has been raiſed againſt other Diſſenting Miniſters for renouncing their belief in God. Biſhops may be libelled, kings may be ſlandered, all laws, human

man and divine, may be inſulted and reviled; but France and Atheiſm are ſacred things, which it ſeems no Engliſhman, or at leaſt no Diſſenting Miniſter, is to attack with impunity; which he cannot reaſon againſt without having his character ſtigmatized as a time-ſerver; the warm language of his youth cited againſt his more mature opinions; and all the prejudices of his ſect, or even of his congregation, artfully inflamed againſt his good name, his profeſſional uſefulneſs, and perhaps his profeſſional exiſtence. The black and fell malignity, which pervades this man's attack on Mr. Hall, raiſes it to a ſort of diabolical importance, of which its folly, and ignorance, and vulgarity, cannot entirely deprive it. This muſt be our excuſe for ſtooping ſo low as ſhortly to examine it.

His firſt charge is; that Mr. Hall now ſpeaks of the French Revolution in different language from that which he uſed in 1793. How many men have retained the ſame opinions on that ſubject? There may be ſome, and Mr. Benjamin Flower may be one, for there are men who have hearts too hard to be moved by crimes, or heads too ſtupid to be inſtructed by experience. The ſecond accuſation againſt Mr. Hall is, that he has imputed a great part of the horrors of the laſt ten years to the immoral, anti-ſocial, and barbarizing ſpirit of Atheiſm. Will this man deny, on principles of reaſon, that Atheiſm has ſuch a tendency? If he does, what becomes of his pretended zeal for religion? Or will he, on the authority of experience, deny that Atheiſm has actually produced ſuch effects? If he does, we refer him, not to Profeſſor Robiſon or the Abbé Barruel (of whoſe uſeful labours he, as might be expected, ſpeaks with real rancour and affected contempt) but to the works of Atheiſts and Anarchiſts themſelves, which he will think much better authority. Has he read the correſpondence of Voltaire, of Diderot, of d'Alembert? Has he conſulted any of the publications which have iſſued during the laſt ten years from the Paris preſs? Does he know that all the fanatical Atheiſts of Europe (and England is not free from this peſt) almoſt publicly boaſt, that in thirty years no man in a civilized country will believe in God? Has he never heard that the miners of Cornwall were inſtigated to ſell their clothes, in order to purchaſe the impious ravings of Tom Paine; or that they were gratuitouſly diſtributed among the people of Scotland, with ſuch fatal effects, that a large body of that once religious people made a bonfire of their Bibles, in honour of the new apoſtle? Has he been informed that the London Correſponding Society (enlightened by the *Syſteme de la Nature*, of which the tranſlation was hawked in penny numbers at every ſtall in the metropolis) deliberated whether they ought not to *uncitizen* Tom Paine, for ſuperſtitiouſly

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profeſſing *ſome* belief in the exiſtence of God? DOES HE KNOW THAT THE SAME SOCIETY RESOLVED, THAT THE BELIEF OF A GOD WAS SO PERNICIOUS AN OPINION, AS TO BE AN EXCEPTION TO THE GENERAL PRINCIPLE OF TOLERATION? Does he perceive the miſchievous and infernal art with which only Deiſm is preached to the deluded peaſantry of Scotland, while Atheiſm is reſerved for the more illuminated ruffians of London? ALL THIS, AND PROBABLY MUCH MORE, WE FEAR HE KNOWS BUT TOO WELL! Yet it is in the midſt of theſe ſymptoms of a meditated revolt againſt all religion, and of bloody perſecution practiſed wherever Atheiſts are ſtrong, and projected where they are weak, againſt the Chriſtian worſhip, and all its miniſters of all ſects and perſuaſions, that this man has the effrontery to make it matter of accuſation againſt Mr. Hall, that he exhorted nonconformiſts, *not to abandon their diſſent*, but merely to unite their efforts with thoſe of the church in reſiſting the progreſs of Atheiſm. He, it ſeems, hates the church more than he loves religion. He has more zeal for diſſent than for the belief of the exiſtence of a Deity. His pious zeal would prefer ſlavery, under the diſciples of *Condorcet* and *Volney*, to a temporary cooperation with the church which produced *Taylor* and *Barrow!* That ſuch ſhould be the ſentiments of an obſcure ſcribbler is a matter of ſmall moment; though, notwithſtanding his complaints of the ſtate of the preſs, this is the firſt time, ſince England was a nation, that any man would have dared to publiſh them. But that ſuch ſhould be the ſentiments of a numerous ſect continuing to call themſelves Chriſtians, would indeed be a matter of very ſerious conſideration. But it cannot be. The body of Diſſenters will haſten to diſavow ſuch deteſtable ſentiments. They will acknowledge as their repreſentative, not this libeller, but the eloquent and philoſophical preacher whom he has ſo foully ſlandered, whom no diſſenting writer has ſurpaſſed in talents, and whom none has equalled, or even nearly approached, in taſte and elegance of compoſition.

The next charge againſt Mr. Hall is, that he has called the perſecuted clergy of France "Chriſtians." It would be too ridiculous to notice ſuch a charge, if it were not for the ſake of obſerving, that the ſame accuſation was made two centuries ago by fanatical Puritans againſt Hooker, whom this man ſeriouſly blames Mr. Hall for having called "*great and judicious!*" epithets which have been ſo conſtantly and ſo juſtly applied to that immortal writer, that they may be ſaid to have become a part of his name. The only remaining accuſation againſt Mr. Hall is, that Mr. Windham approved his Sermon!

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Is this man ſo egregious in his folly, as really to believe that the approbation of one of the moſt accompliſhed and learned men of the age, can be a diſgrace to any work of literature? If he be abandoned to ſuch beſotted bigotry, we may venture to aſſure him, that it is a diſgrace never likely to fall on any of his works.

We have thus endeavoured to give the public ſome idea of the character and views of this incorrigible man. It may be thought that we have been too long. But it is meant to be once for all. We ſhall never again deſcend to criticize any of his miſerable productions. But we think ourſelves juſtified in having waſted ſome time on the preſent; partly to vindicate thoſe merited commendations which we beſtowed on Mr. Hall's Sermon; partly to warn the patrons of this being, what his morality is; and partly that Diſſenters may be aware what opinion would be entertained of them by their fellow-ſubjects, if they could be ſuppoſed to favour ſuch doctrines as thoſe of this publication.

ART. IV. *An Eſſay on Military Law, and the Practice of Courts Martial. By Alexander Fraſer Tytler, Eſq. Advocate, and Judge Advocate D. of North Britain.* 8vo. Egerton. 1800.

THIS work is intereſting, as well on account of the ſubject of which it treats, as of the period at which it is publiſhed. In theſe latter years, as the author obſerves, Britain having, under the regulation of a ſevere but neceſſary policy, become an armed nation, the military law has obtained a more extenſive field of operation than at any former period of the national annals, ſince the deſolating conteſt between the houſes of York and Lancaſter. At no time therefore was it ſo neceſſary that the doctrines of this law ſhould be thoroughly underſtood, and the knowledge of its regulations generally diffuſed, as when daily occaſion requires their application and enforcement. Hitherto we have had nothing written expreſsly and ſyſtematically on the ſubject; and the accounts of the military ſtate, which have been incidentally given by Sir Matthew Hale and Sir William Blackſtone, Mr. Tytler has proved to be extremely erroneous. For theſe reaſons, the preſent work will undoubtedly ſupply a want, which the author ſays he felt himſelf, and which muſt ſurely be ſtill more ſtrongly felt by thoſe, who, while they are exerciſed both as judges and jury in Courts Martial, cannot be ſuppoſed to know ſo well as he, that the

the military law, which is to regulate their deciſions, forms in reality a part of the common and ſtatute laws of the land.

To prove this poſition is the object of the Introduction, in which the author completely evinces that the aſperſions thrown on the military law as a ſyſtem inimical to the liberties of the ſubject are groundleſs; and that thoſe who uſe them without bad intention, muſt have drawn their notions of the martial law, not from what it is now, but from what it was in the days of Hale and Coke.

The book is divided into eleven chapters, of which the firſt contains a detail of the progreſs of the military law in the various periods of our national hiſtory; in which that law is ſeen to keep pace with the conſtitution, to have partaken in all its alternate changes, and to have attained at length the ſame character of a liberal and humane ſyſtem. Readers of every profeſſion will, in this chapter, find both amuſement and inſtruction.

The remainder of the work is more particularly addreſſed to gentlemen of the military profeſſion; to whom it is of much importance to be well acquainted, not only with the forms and proceedure in the trial of crimes by Court Martial, but with the general doctrines of the law of evidence, which apply equally to the cognizance of crimes before a military as before a civil tribunal. Accordingly, Chap. II. treats Of the Authority of Courts-Martial in General; Chap. III. Of Regimental and Garriſon Courts-Martial; Chap. IV. Of the Preliminaries to trial before Courts-Martial; Chap. V. Of the Proceedure and Form of Trial before General Courts-Martial; and Chap. VI. Of Evidence. This chapter is peculiarly valuable; and we recommend the diligent ſtudy of it to every gentleman in the army, who would not decide at random on the life and honour of his brother ſoldiers; for if we do not greatly deceive ourſelves, he will find in it better rules for directing his judgment, in every caſe which can come before him, than in any other work in the Engliſh language.

Chap. VII. is entitled, Of the Judgment and Sentence of a Court-Martial; Chap. VIII. Of Appeals from a Regimental to a General Court-Martial; Chap. IX. Of Courts of Enquiry; Chap. X. Of the Office and Duties of a Judge-Advocate; and, Chap. XI. Of the Extenſion of Martial Law in Times of Danger to the State. Then follows an Appendix, in ſix numbers, giving an account, 1. Of the antient Aſſize of Arms, and Commiſſion of Array; 2. Of the Offices of High Conſtable and Marſhal, and of the Powers of the Court of Chivalry; 3. Warrant for holding a General Court-Martial for the Trial of Lord George Sackville; 4. Form

Form of a Warrant of a Commander in Chief for holding a General Court-Martial; 5. Warrant for holding a Court of Enquiry, iſſued by his late Majeſty George II. in 1757; 6. Statute paſſed in Ireland, Anno 1798, for the Enactment of Martial Law. To the whole is added a copious and uſeful Index.

From this analyſis of Mr. Tytler's Eſſay on Military Law, our readers will perceive what they have to expect from a peruſal of the work. As a ſpecimen of the author's ſtyle and reaſoning, we ſhall extract from Chap. VII. the following obſervations on the ſentences of General Courts-Martial, not becauſe we conſider them as peculiarly valuable to military men, but becauſe ſome of them at leaſt are applicable to the ſentences of all courts whatever.

"As by the tenor of the oaths adminiſtered to all the members of the court, they are ſworn, at no time whatſoever, nor upon any account, to diſcloſe or diſcover the particular vote or opinion of any particular member, unleſs required to give evidence of the ſame in a court of juſtice; ſo it is evidently not proper that the ſentence of the court-martial ſhould expreſs by what majority of the members it has been pronounced, becauſe that might lead to the diſcovery of particular votes or opinions; nor although the court be unanimous in its judgment, is it proper to expreſs that circumſtance in the ſentence; for this in fact is diſcloſing the votes and opinions of all the members: yet there ſeems to be no impropriety if there ſhould be an unanimous concurrence of the members for a recommendation to the mercy of the ſovereign, that this circumſtance ſhould therein be mentioned, as giving the greater weight to the application, and at the ſame time not leading to any diſcovery of particular opinions reſpecting the ſentence itſelf by which the priſoner has been condemned.

"The opinions and ſentences of the court may be either general in their tenor, that is, declaring the priſoner guilty or not guilty of the articles of charge; or they may be ſpecial, finding certain facts proved or not proved; in conſequence of which, they declare him guilty or not guilty on thoſe articles: for, in all caſes, the guilt or innocence of the priſoner with reſpect to the particular charges, muſt be pointedly found and declared; otherwiſe the jurors do not diſcharge the whole of their duty, which requires, that they ſhould not only decide whether the facts are proved or not proved; but likewiſe pronounce their judgment on the criminality of thoſe facts.

"It was formerly a very uſual cuſtom, to expreſs in the ſentences of courts-martial the particular articles of war of which the ſentence declared the priſoner to be guilty of a breach or violation; but the more recent, and the better practice, is to omit all ſuch reference to the articles of war, as being in itſelf unneceſſary, and frequently affording handle to cavilling, and ſophiſtical objections of irregularity or incongruity with the articles referred to. If the ſentence ſhould be called in queſtion, as not warranted by any poſitive enactment of the military law, it is the province of the party who thus arraigns the judgment, to

prov:

prove his objection by pointing out that incongruity; for the preſumption is, that the decrees and judgments of all courts are warranted by law.

"For a reaſon much a-kin to the above, it would ſeem moſt adviſable for courts-martial in their opinions and ſentences, to avoid all unneceſſary minuteneſs in detailing or ſpecifying the grounds of thoſe opinions and judgments, and in particular to avoid all argument in juſtification of their ſentences; for it is unwiſe in any court to hold forth to the public a challenge to impugn their judgments, or purpoſely to invite to a diſcuſſion of the grounds on which they have proceeded. If a ſentence is general, and without the aſſignment of ſpecial reaſons, it may be defended by all the good reaſons which are applicable to the matter; but if it aſſigns its ſpecial grounds, it muſt ſtand or fall by theſe alone. It muſt at the ſame time be obſerved, that in caſes of a circumſtantial nature, and where the ſentence of the court is not general upon the whole matters of charge, but ſpecial, finding the priſoner of ſome points of accuſation, and acquitting him of others; as the puniſhment to be awarded ought to be in ſtrict proportion to the meaſure of guilt, ſo it may be extremely proper, in ſuch caſes, to ſpecify in the ſentence the particular grounds of the opinion and judgment of the court. It is not cuſtomary in the ſentences of courts-martial to adjudge or direct the particular mode of the puniſhment where it is a capital one, nor the time or place of its execution, but only in general terms to adjudge the priſoner to ſuffer death; leaving to the power by whoſe authority the ſentence is executed, the manner, the time, and place of its infliction. The appropriate capital puniſhment of a ſoldier is to be ſhot to death; but capital crimes, when attended with peculiar infamy, are expiated by the more infamous puniſhment of hanging by the neck."

ART. V. *Conſiderations on Milton's early Reading, and the prima Stamina of his Paradiſe Loſt; together with Extracts from a Poet of the Sixteenth Century. In a Letter to William Falconer, M. D. from Charles Dunſter, M. A.* 12mo. 248 pp. 5s. Evans, Pall-Mall, &c. 1800.

THE paradoxical authors who wrote the praiſe of the Gout, and other eccentric commendations, might have found ſomething to ſay, even in favour of an ill ſtate of health, which has often incidentally promoted the cauſe of literature, by engaging active minds in calm and ſedentary purſuits. It will be regretted very juſtly that Mr. Dunſter ſhould have this occaſion for confinement; but the conſequences of it, his editions of valuable Poems, and the illuſtrations it has led him to beſtow on ſome of our native claſſics, will be hailed by many readers. The advice of the Friend and Phyſician to whom this pleaſing volume

volume is addreſſed, produced this double advantage to the author and the public. It may be uſeful, therefore, to others ſimilarly ſituated, to ſee the patient's grateful acknowledgment in his own words. It is no quack noſtrum which is thus recommended, but a judicious and effectual preſcription, in the line of regular practice. Mr. Dunſter thus opens his book:

"My dear Sir,

Among the various obligations which I owe to your friendſhip, the advice you gave me, when I firſt became an invalid, *to have always ſome literary object in purſuit, but not of a fatiguing kind*, is not one of the leaſt. I have found the beſt effects from it; and in forming from deſultory reading collections for illuſtrating the works of our great claſſic and divine poet, I am confident, that I have paſſed through many hours of invalid languor and morbid oppreſſion with infinitely leſs ſenſibility of them, than I ſhould have done if devoid of ſome mental occupation." P. 1.

The attempt made in this publication, and made with great ſucceſs, is to trace ſome leading ſteps of our admirable poet, Milton, in the path through which he walked to eminence and immortality: to obſerve where he enriched his ſtores of language, gained or confirmed his habit of applying poetry to ſacred ſubjects, and probably firſt viewed with eyes of poetic partiality, that grand topic of celebration on which he ultimately formed his *Paradiſe Loſt*. Theſe things Mr. D. has diſcovered in the works of Joſhua Sylveſter, and chiefly in thoſe tranſlated from the French of Du Bartas, a poet then in high repute. The probabilities on which this opinion is founded are of great ſtrength. The tranſlations were publiſhed at the time when Milton was beginning to write poetry, and certainly was an aſſiduous reader of it; they were publiſhed in the very ſtreet in which he then lived with his father. That he was well acquainted with them, is in itſelf ſufficiently probable from theſe circumſtances, and is rendered certain by a variety of quotations, in which the language of his early poems is ſhown to exhibit ſtrong and frequent coincidences with that of this author. Sylveſter's Du Bartas could not well have eſcaped the notice of Milton, had he been at a much greater diſtance from the place of its publication. It was a work, in its day, of ſingular popularity. There had been at leaſt two quarto editions of it in 1613, and it was printed in folio in 1621 and 1633. Another folio edition, dated 1641, is now before us, which, whether it was the third or fourth of that form, indicates a very extraordinary demand for the work. The complimentary verſes prefixed to it were furniſhed by the very firſt wits of the age, Ben Johnſon and others, and are very warm in their commendations. In ſhort, it is a work which could

not

not poſſibly have been overlooked by Milton, and, though it is in point of ſtyle far from poliſhed or correct, it abounds ſufficiently in the moſt genuine beauties of poetry and poetic language, to have made a forcible impreſſion on a young and ardent mind, "ſmit with the love of ſacred ſong." Let us now hear Mr. D. himſelf upon the ſubject.

"I am not indeed without an opinion, that the true *origin* of Paradiſe Loſt is, in this reſpect, to be traced primarily to Sylveſter's Du Bartas; and I would preciſely reverſe Dr. Farmer's obſervation*, by ſuppoſing that this "led to Milton's great poem," not only by awakening his paſſion for ſacred poeſy, but by abſolutely furniſhing what Dr. Johnſon, in his Preface to Lauder's pamphlet, terms the *prima ſtamina of Paradiſe Loſt*. This idea occurred to me, before I had obſerved by whom the book in queſtion was printed. And it certainly corroborated it, when I found it recorded, at the end of the book, to have been *printed by Humphrey Lownes, dwelling on Bread-ſtreet Hill*. At this time Milton was actually living with his father in Bread-ſtreet; and it is very poſſible that his early love of books made him a frequent viſitor to his neighbour the printer, who, from his addreſs to the reader, appears to have been a man of poetical taſte; and who, as ſuch, was probably much ſtruck with our young poet's early attention to books, and his other indications of genius.

"I have never ſeen Du Bartas's poems in their original French. They have been much condemned by ſome critics; and it has been ſaid, *on ne trouve dans ſes ouvrages ni invention ni genie poetique*. The ſtyle of them has alſo been cenſured as *ampoulé*. By others they have been as much applauded and approved. It is probable that Milton, before he wrote his great poem, had ſeen them in the original, but this is a very immaterial conſideration. To the *Engliſh* Du Bartas we certainly *muſt* trace him, in ſome of his earlieſt poetry, as well as in his lateſt.

"The Engliſh Du Bartas reads with a high ſpirit of originality; and I am fully perſuaded that it ſtrongly caught the willing attention of the young poet." P. 6.

Mr. Dunſter then juſtifies himſelf againſt the idea of making any ſuch attack upon Milton as was made by Lauder, and indeed the whole plan of his book has a very different tendency.

"Nothing can be further from my intention than to inſinuate that Milton was a plagiariſt, or ſervile imitator; but I conceive that, having read theſe ſacred poems of very high merit, at the immediate age when his own mind was juſt beginning to teem with poetry, he retained numberleſs thoughts, paſſages, and expreſſions therein, ſo deeply in his mind, that they hung inherently on his imagination, and became as it were naturalized there. Hence many of them were afterwards inſenſibly tranſfuſed into his own compoſitions." P. 11.

"* That the ſubject of Milton's great poem muſt naturally have led him to read in Sylveſter's Du Bartas." P. 3.

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The body of this little work conſiſts chiefly of inſtances of this kind, taken in order from the juvenile poems of Milton. Among theſe ſome will be found of courſe to have more, and ſome leſs individual weight; but the whole forms together a very curious illuſtration of the early ſtudies of our great poet. A few of the moſt remarkable of theſe inſtances we will produce. In his paraphraſe of Pſalm 136, Milton ſays,

> The horned moon to ſhine by night,
> Amongſt her ſpangled ſiſters bright.

On this Mr. D. remarks,

"This expreſſion is alſo admired by Mr. Warton as very poetical. But Sylveſter had before termed the ſtars

> — thoſe bright *ſpangles* that the heav'ns adorn. P. 13.

And

> — the twinkling *ſpangles* of the firmament. P. 72.

He has alſo

> — heav'n's *ſtar-ſpangled* canopy. P. 43.

And

> — the bright *ſtar-ſpangled* regions. P. 143.

He *beſpangles* indeed the ſtars, upon various other occaſions." P. 27.

The beautiful expreſſion in the Allegro,

> — ſoft Lydian airs
> *Married* to immortal verſe,

is thus alſo traced to Sylveſter:

"This expreſſion, of *marrying* words and muſic, is moſt abundant in Sylveſter's Du Bartas. Thus, where the birds in Paradiſe are deſcribed accompanying with their ſongs the hymns of the angels,

> Where thouſand ſorts of birds, both night and day,
> *Marrying their ſweet tunes to the angels'* lays,
> Sung Adam's bliſs, and their great Maker's praiſe.

And when the Iſraelites are rejoicing, after having paſſed through the Red Sea;

> They ſkip and dance, and *marrying* all their voices
> To timbrels, hautboys, and loud cornets' noiſes,
> Make all the ſhores reſound, and all the coaſts,
> With the ſhrill praiſes of the Lord of Hoſts. P. 364.

And again:

> But, when to the muſic choice
> Of thoſe nimble joints ſhe *marries*
> The echo of her angel voice,
> Then the praiſe and prize ſhe carries,
> Both from Orpheus and Amphion
> Shaming Linus and Arion. P. 1206." P. 67.

It is unneceſſary to extend theſe inſtances, which will be found more advantageouſly in the book itſelf; but we will add one which ſtruck us on a very caſual examination of Sylveſter, but happens to have eſcaped the notice of Mr. Dunſter. In the exquiſite poem of Lycidas no lines are more juſtly admired than this highly poetical ſimile of the ſun.

> So ſinks the day-ſtar in the ocean bed,
> And yet anon repairs his drooping head,
> And tricks his beams, and with new-ſpangled ore,
> Flames in the *forehead* of the morning ſky.

That the paſſage is truly original and magnificent will univerſally be granted; yet the expreſſion of the *forehead of the ſky*, which makes ſo good an appearance in it, ſeems to have been caught from Sylveſter,

> Shall I omit an hundred prodigies
> Seen in the *forehead of the* frowning *ſkies?*
> *2nd Day, Week 1ſt.*

Subjoined to the inſtances of this kind, Mr. D. has given what he has choſen to ſtyle, as he ſays, "in the phraſe of our hodiernal book-makers," the Beauties of Sylveſter's Du Bartas; a ſelection, which he has made with much taſte and judgment, and which ſtrongly illuſtrates the probability of the aſſertion, that Milton in his youth might be fond of ſuch a poet. We ſhall introduce only one of the paſſages, which will ſpeak for itſelf.

> "I not believe that the Arch-Architect
> With all theſe fires the heav'nly arches deck'd
> Onely for ſhew; and with theſe glittering ſhields
> To amaze poor ſhepherds watching in the fields.
> I not believe that the leaſt flower which pranks
> Our garden borders, or our common banks,
> And the leaſt ſtone that in her warming lap
> Our mother earth doth covetouſly wrap,
> Hath ſome peculiar virtue of its own;
> And that the glorious ſtars of heav'n have none."
> *the 4th Day.*

It muſt not be forgotten how exactly a great part of this work coincides with the ſubject of Paradiſe Loſt, deſcribing the Creation, the Fall, &c. At the end of his book, after this ſelection of paſſages, Mr. D. ſums up his evidence with great force; and, in the concluſion, leaves us little reaſon to heſitate in pronouncing that he has here made a real DISCOVERY, reſpecting the progreſs of poetical ſtudy in our greateſt poet. The book is altogether a pleaſing ſpecimen of liberal criticiſm.

ART.

ART. VI. *Poems, by Anne Bannerman.* 8vo. 5s. Wright, 1800.

WE are always pleaſed when we have the opportunity, which but too rarely occurs, of placing before our readers ſpecimens of poetical performances of merit. The preſent publication will be found entitled to the higheſt commendation for vigour, elegance, and harmony. It offers itſelf to the world in a plain, ſimple, and modeſt garb, without any oſtentatious promiſe of title-page, or vain parade of preface; and is merely addreſſed to a friend, in the following chaſte and beautiful lines.

"To ROBERT ANDERSON, M. D.

"Launch'd on that gulfy ſea, whoſe reſtleſs tide,
The myriad voices of Opinion guide;
Amid the warring waves and tempeſt's roar,
With eye reverting to the parted ſhore,
This one faint tribute to *that Mind* I pay,
Whoſe friendſhip ſmooth'd the perils of the way;
To youth's unſteady breaſt deciſion brought,
Calm'd the rude fear, and nerv'd the timid thought:
—Nor will *thine* eye, which trac'd the halo'd blaze
Around the altars of departed days!
Mark'd the firſt beams of genius quiver bright
Thro' the long miſt of ages and of night!
Turn from the page, where no attendant Power
Breath'd inſpiration in his tranced hour:
—Yet tho' no light from heav'n hath wak'd to day
The immortal ſhell, impervious to decay;
If one faint murmur of the trembling ſtrings
Arreſt fair Poeſy's receding wings;
Round the weak chords attract the tranſient flame;
'Tis all I hop'd to gain—and all I claim." P. iii.

The volume conſiſts of three Poems, to which are prefixed the names of The Genii, Verſes on an Illumination for a Naval Victory, and The Nun. The firſt of theſe is indeed a very ſpirited performance; it repreſents the exiſtence of Genii before the formation of the world, their power over the elements, their reſidence in the centre of the earth, their operation in earthquakes, on domeſtic happineſs, their excurſions to the torrid and frigid zones, their power in water, air, and fire, their preſence at the Deluge, and finally their deſtruction by fire. It will be eaſily perceived that this is a very bold attempt; but if it ſhould not be found to hold cloſely together in a regular chain of ſyſtematic connection, the reader will be de-

lighted with many animated apoſtrophes, and brilliant paſſages. Of this aſſertion, the following muſt be conſidered as a ſatisfactory proof.

" Tremendous Genii! not alone you reign
O'er the wild elements, and ſtormy main,
Pervade the ſubtile air's myſterious frame,
Or ſcatter horror from volcanic flame;
But, in an humbler range, your hands deſtroy
The bliſsful image of domeſtic joy.
Say, powerful rulers! your unchanging days
Exiſt uninjur'd, while the earth decays,—
Has ever pity view'd your ſtating tear,
Where faithful friendſhip wept on virtue's bier?
Where love's fond eye, ere yet the ſpirit flew,
Beam'd every bleſſing in the laſt adieu?
—Heav'd not your hearts, as wild on Tunis' plain
The grateful Hamet tore* the captive's chain,
And madly ſtrain'd, to agony oppreſs'd,
His youthful *ſaviour*† to his ſwelling breaſt!
Ah no!—Mark yon pale mourner ſit to cheer,
While every ſmile of anguiſh hides the tear,
The hapleſs maniac, thro' the ling'ring day;
No heart-wrung ſighs her agonies betray.
—Oft, as her faded eyes begin to trace
Each alter'd feature of that long-lov'd face,
Thoſe eyes, where ſmiles of joy no longer glow,
That heart ſerene 'mid agonizing woe,
Ah! then her ſtifled feelings ſpurn control,
And tears of keeneſt pain unbidden roll.
Benignant ſpirits! ye, who range the air,
And bind the wounds of ſublunary care!
Who, calm at eve on ſilver clouds reclin'd,
Inhale the fragrance of the ſummer wind,
Deſcend!—Your angel ſmiles will chaſe away
The ſtorms that ſhake the tenements of clay.
—O! let your aid the ſinking ſpirit raiſe
To higher objects, and ſublimer days!
In midnight ſlumbers, to the fancy bring
Elyſian bowers, and an eternal ſpring,
With love congenial to the mind convey
What golden glories wake the heavenly day,
What raptur'd joys the hallow'd ſoul impreſs
With full enjoyment, and unmingled bliſs!
—Say, tho' the boaſt of human pride is o'er,
And hope extinguiſh'd, to revive no more,

" * For the ſtory of Hamet, ſee Hiſtory of Sandford and Merton, by Mr. Day."

† We muſt always object againſt ſuch introduction of that appropriated title.

That

That life eternal ſhall repair the woe,
And ſoothe the memory of the ſcenes below;
—Say, that, inveſted with a purer frame,
The ſoul unchang'd ſhall ever be the ſame,
Shall turn to every friend, with guardian care,
And ſoothe, and ſoften, when their hearts deſpair;
—Say, that the parted ſoul ſhall pierce the gloom,
Which low'rs tremendous o'er the ſullen tomb,
And come by night, the meſſenger of peace,
To ſpeak of joys that never ſhall decreaſe." P. 10.

The lovers of poetry will not want much further inducement to become more familiarly acquainted with this author. The Ode to the Nightingale is very pleaſing; and the Sonnets, though by ſome they may be denominated illegitimate, ſhow much ſenſibility and true poetic taſte. It is with unfeigned regret that we perceive an air of fixed and deep melancholy diffuſed over the whole of this otherwiſe moſt agreeable performance.

ART. VII. *General View of the Agriculture of the Weſt-Riding of Yorkſhire, ſurveyed by Meſſrs. Rennie, Brown, and Shirreff, 1793, with Obſervations on the Means of its Improvement, and additional Information ſince received. Drawn up for the Conſideration of the Board of Agriculture and internal Improvement. By Robert Brown, Farmer at Markle, near Haddington, Scotland.* 8vo. 417 pp. 6s. Nicol. 1799.

WE receive freſh conviction from every agricultural ſurvey which comes before us, and from this in particular, that the plan marked out for ſuch ſurveys by the Board of Agriculture, is in three reſpects radically faulty; in ſending perſons totally unacquainted with the practices and cuſtoms of each diſtrict; in allowing them ſo ſhort a time as "five weeks, to gain an intimate knowledge of the different modes in which huſbandry is carried on, as well as the general and local impediments to its improvement;" (p. iv.) in a diſtrict "95 miles in length from eaſt to weſt, 48 miles in breadth from ſouth to north, and about 320 in circumference, containing 2450 ſquare miles, or 1,508,000 ſtatute acres;" (p. 3) and above all, in requiring from theſe men, after ſo tranſient a view, ſuch a vaſt variety of information, as is exhibited in the Table of Contents prefixed to this, and to other volumes of the ſame kind. The firſt of theſe faults is by no means counterbalanced, we think, by

by "a freedom from prejudice, and a ſuperior aptneſs to diſcern prevailing abuſes and defects." Prejudices may be imported into a diſtrict by its viſitors, as well as found there among its inhabitants; and a ſtrong diſpoſition to find fault, will probably be imported at the ſame time. "The leading part of a ſurvey (certainly) is, to repreſent the actual ſtate of huſbandry in each diſtrict;" and how this can be performed by ſtrangers, better than by men home-born and bred, we are wholly at a loſs to conceive. If, however, ſtrangers muſt be employed, might not *Engliſhmen* have been found qualified to view and report faithfully, concerning an Engliſh county? And where was the neceſſity for ſending three North Britons on ſuch a miſſion? Was it, that they had "a ſuperior aptneſs to diſcern prevailing defects" in our *poor-laws*; of which they ſeem to have been even more ignorant than of our language? We ſhall not animadvert on errors in the latter reſpect; for of this taſk there would be no end. But we ſhall reprobate, with due ſeverity, that unbecoming hardihood and lack of diffidence, which could impel a Scottiſh Surveyor to traduce laws, with which he is no better acquainted, than with thoſe of the newly explored kingdom of Ava. But 2ndly, Whatever advantage may be fancied on the part of ſtrangers, can it be poſſibly imagined that *five weeks* are ſufficient for the actual inſpection and examination of ſuch a diſtrict as the Weſt-Riding of Yorkſhire? How can the agricultural practices of each ſeaſon of the year, or of a tenth part of the county in any ſeaſon, be collected, but from hearſay, and the correſpondence of thoſe very inhabitants, whoſe prejudices are ſaid to diſqualify them from reporting faithfully concerning their own county? Accordingly, a very great, and by far the beſt part of this book, is made up from ſuch hearſay and correſpondence. 3dly, Let any one conſider well that vaſt variety of information, which, by the plan of the Board, is required from its ſurveyors; and then let him be ſurpriſed, if he can, at the continual proofs of raſhneſs, ignorance, and incapacity, which not only a few, but almoſt every one of theſe ſurveyors has exhibited; particularly on that moſt important ſubject, *political œconomy*. If (which we very much doubt) the Board's "opinion, of courſe, will be requeſted in the formation of every law which affects any branch of rural œconomy," (p. iii.) we heartily deprecate its placing any reliance upon the reports of its ſurveyors, in general, concerning the exiſting laws of our country.

From theſe general remarks, we proceed to a more particular examination of this ſurvey; to which, however, we ſhall not devote many pages of our Review; believing that they may be occupied with far more advantage to the cauſe of uſe-

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ful knowledge, than by theſe and other crude, and ſometimes miſchievous communications, which have been obtruded upon the public, under the auſpices of the Board of Agriculture.

" To aſcertain the ſtate of property, and to deſcribe the different tenures upon which it is held," though required by the Board, is declared by the ſurveyors to be " of little, or rather no material utility." P. 7. And " to deſcribe the houſes of the proprietors, is perhaps foreign to the buſineſs of the agriculturiſt." P. 9. This is bold language from ſervants to their maſters; and may well encourage others, and us among them, to refuſe implicit obedience to the Board's authority.

The Notes ſubjoined to each Chapter are very numerous; and make up, moſt conveniently, a great portion of the volume. They generally comprehend a ſmart controverſy, betwixt the editor and the remarkers upon the firſt edition of his Report, on the ſubjects contained in the ſeveral Chapters; but the unfortunate remarkers, leaving to him, of neceſſity, the laſt word, are uſually worſted in this petty warfare. A very uſeful Note, by W. P. occurs at p. 15, which we ſhall tranſcribe at length, being convinced that the ſubject can hardly be too often inculcated upon the proprietors of land.

" Cottages with 3 or 4 acres of land, are very much wanted. From the want of a little land laid out to cottagers in every pariſh, there is a moſt *crying* ſcarcity of that almoſt indiſpenſible neceſſary for the rearing of children, MILK. Even in the moſt plentiful and fertile parts of the country, farmers think it their intereſt to give their ſpare milk to the pigs, and they too generally diſcourage the letting of bits of graſs land to cottagers; whether for fear of rendering them more independent of themſelves, or that landlords ſhould diſcover that cottagers can give higher rents, or from what real cauſe I know not; however, the beneficial effects of this plan to land owners, and the poor in the few pariſhes, as inſtances where it fortunately obtains, are ſo great and manifeſt, that it is matter of aſtoniſhment to me, it has not been more generally adopted. A number of uſeful milk cows, kept amongſt the poor labourers, has a tendency to diffuſe the bleſſings of plenty, property, and a love of order, in a manner moſt beneficial to the community; and it is a kind of trade, (that of milk) which a poor man and his wife know beſt how to manage among their poor neighbours, ſo that a very few cows in their hands would ſupply a pretty large village."

At p. 20, the " public burthens" ſuſtained by the tenants, invidiouſly called " a long train," are enumerated; " 1ſt, the Land-tax." Very unwiſe are thoſe proprietors, who ſuffer this tax to be paid by the tenant. For, in caſe of his diſhoneſty or inſolvency, it muſt come a ſecond time out of the landlord's pocket; having previouſly, no doubt, been allowed in the rent. " 2dly, the Tithes." An Iriſhman might perhaps be privileged

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for placing theſe among the tenant's *public burthens*, but not ſo a man of any other country. They are evidently a burthen, if any where, upon the owner of the land; and we believe the caſes are very rare, in which the allowance to the tenant in his rent, is not much greater than the value of the tithes actually received from his farm. In fact, they are the *private property*, not of the land-owner or the farmer, but of ſome other perſon. Tenants who complain of tithes, are not often wiſe in ſo doing; nor are the land-owners much better; unleſs they deſire, *from principle*, to ſet an example of wreſting from men, by force, a ſpecies of property held by a moſt ancient and unqueſtionable title. "3dly, the Roads; the expence of which to the tenant is about 7l. per cent. upon the rent." We believe that this expence ſeldom exceeds 2½l. per cent.; and hardly can exceed 5l. per cent. "4thly, the Poor-Rates; from 1s. 6d. to 8s. in the pound." "5thly, the Church and Conſtables dues, which are about 1s. in the pound." Here is a ſpecimen of groſs ignorance of our poor-laws. An Engliſh ſurveyor would have known, that the conſtable charges are paid out of the poor-rate. "From all theſe things it may be ſuppoſed, that in many places the ſums payable by the farmer to the church, the public, and the poor, are nearly as great as the nominal rent paid to the landlord." P. 20. And what then? He hires his land at half as much as it would otherwiſe be worth. Theſe excitements to diſcontent will (we truſt) have no effect upon the *quiet good ſenſe* of Engliſh farmers. At p. 22, we find a very ſalutary caution given to the ſurveyors, by Sir John Sinclair.

"In drawing up this work, there is only one reſtriction, which I wiſh to impoſe upon you; it relates to the payment of tithes, a ſubject of great delicacy and importance, which regards only the ſiſter kingdom, conſequently it is a point with which we North Britons have no particular occaſion to interfere. I wiſh, therefore, that in your report, any particular diſcuſſion of that ſubject may be avoided."

So inveterate, however, is the enmity of theſe men againſt tithes, *which they never paid*, that they cannot forbear to inveigh againſt them on every occaſion that can be found. Their conduct is the ſame with reſpect to our poor-laws, of which *they knew nothing*.

"The poor's-rate is the moſt unequal tax in Britain. It falls entirely upon the poſſeſſors of land and houſes; while the trading and moneyed intereſt of the kingdom, pay nothing but for the houſes they occupy." P. 24. Yes, verily, they do pay, or are liable to pay, for ſtock in trade, ſhips, tolls upon rivers (unleſs ſpecially excepted) tithes, &c.

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"The iniquitous law for regulating ſettlements." P. 25. We muſt either regulate ſettlements as ſtrictly as we do, or elſe regulate vagrants and beggars with ſtrictneſs a hundredfold. "The principle of the poor's law is to impoſe a tax on the induſtrious, to be paid to the profligate." P. 25. This, and much more declamation which follows, againſt the laws of England, would probably have been withheld, if any member of the Board of Agriculture had ſeen this intemperate report before it iſſued from the preſs. Whatever other reſponſibility, on account of theſe general views, the Board may ſhift from its own ſhoulders, we muſt conſider it as deeply reſponſible for that rancorous hatred of the exiſting laws, which this and many other reports are calculated to produce in the minds of farmers.

"Mr. Stockdale at Knareſborough, a gentleman of great intelligence, and much verſant in buſineſs of this nature, has furniſhed us with the following information, concerning the adminiſtration of the poor laws." P. 28. If Mr. Stockdale's information has not been in ſome inſtances miſ-ſtated by Mr. Robert Brown, we muſt expreſs a hope that his "great intelligence" has been more happily "verſant" in other matters, than in the poor laws. "Overſeers of the poor, whoſe buſineſs it is to ſettle the accounts of preceding overſeers." P. 28. The new overſeer has no more to do in ſettling the accounts of his predeceſſor, than any other pariſhioner has. "A pauper may be taken before two magiſtrates, and examined as to his ſettlement, and then removed." Ib. Four years before the date of this ſecond edition, a law was made to prevent the removal of paupers until actually chargeable. "He may gain a ſettlement by hiring for a year." Not without *ſerving* alſo; "by paying pariſh rates," not under 10l. a year; "or by coming into the place with a certificate." This neither is, nor ever was the law; for this is preciſely what *hinders* the gaining of a ſettlement. So much for knowledge of the poor laws!

"Before any of theſe rich fields can be broke up, the tithe-ſyſtem muſt undergo a change, as it would be a notable affair for a tithe-holder to have a tenth of the weighty crops they would produce." P. 115. The more weighty are the crops, with mere *breaking up*, the more reaſon has the farmer to be ſatisfied with the payment of tithes, that is, of his neighbour's lawful demand.

On the queſtion concerning the ſuperior benefit of working with horſes or with oxen, we think the author argues juſtly.

"The very ſtrongeſt ox will not do the ſame work as a horſe. He cannot be drove at the ſame ſtep, nor will he work in like manner from

from day to day. He not only does leſs labour when employed, but muſt be refreſhed with more reſt, or elſe he would ſoon turn unfit for work altogether. This of courſe requires two pair of oxen, to do the work which will be performed by one pair of horſes, and nearly the ſame capital ſtock will be neceſſary in both caſes. Inſtead of maintaining two horſes, you have four oxen to ſupport, which certainly turns the ſcale. "Oh," but ſays the theoriſt, "a little ſtraw will ſerve for the ox, whereas your horſe cannot live without hay."—Straw for a working ox! very good indeed. If you work him like a horſe, he muſt be maintained like a horſe. He muſt have his hay and his turnips, and poſſibly his corn alſo, if he is kept at hard work. That working oxen are not always ſupported in this manner, we cheerfully grant; but how are they wrought? In many places ſix, eight, even a dozen, are yoked in a team: we here ſpeak of the northern parts of Scotland, where oxen are more generally uſed than in any part of the iſland. In a word, oxen cannot be uſed for diſpatch like horſes, and in critical ſeaſons, when there is a neceſſity for a puſh, the value of the ſtock might be loſt upon a ſingle crop. The only point in favour of oxen, is their value at the latter end. Here no compariſon can be made. Notwithſtanding which, we adhere to our firſt opinion, that this is more than compenſated by the difference betwixt the value of their labour when employed. Indeed the ſentiments of the greateſt part of practical agriculturiſts coincide with thoſe we here give, upon this branch of rural œconomy." P. 196.

At p. 207, we find ſome good ideas concerning *wages*.

"We have heard of many propoſals for regulating the price of wages, but are totally adverſe to ſuch a meaſure. Theſe propoſals are never meant to ſerve the lower ranks, but ſolely to keep them down, which in a free country is arbitrary and unjuſt. If the rent of land was previouſly regulated, the price of proviſions, and conſequently the rate of labour, might admit of ſuch regulations; but, before the firſt is accompliſhed, the others cannot with juſtice be attempted. We believe it is beſt to leave things of this nature to their ordinary courſe, and like water they will in every caſe find their proper level.

"The only way that we know of for making the labourer's wages proportional to the riſe or fall on the value of money and proviſions, is to pay him in *kind*; that is, with a certain quantity of corn, as parties ſhall agree, which inſures him, at all hazards, a comfortable ſubſiſtence, and prevents him from a daily or weekly viſitation of the markets. When the labourer is paid in money, it expoſes the thoughtleſs and inattentive to many temptations; whereas, when paid in kind, he cannot raiſe money to gratify the whim of the moment. In thoſe counties where this mode of payment has been long eſtabliſhed, we believe ploughmen and labourers are on the whole better fed, live more comfortably, and rear healthier children, than in thoſe parts where, from being paid in money, the currency of the article facilitates the expenditure, and prevents him from laying by a ſtock of proviſions for his ſupport, when laid off work by caſualties or diſtreſs.

"In the county where we reſide, nearly the whole of farm-ſervants are paid in the manner we are recommending. They have a certain quantity

quantity of grain; maintenance for a cow summer and winter; a piece of ground for planting potatoes and raising flax; and whatever fuel they require, driven gratis. These, with the privilege of keeping a hog and a few hens, enables them to live, and bring up their families in a comfortable manner; and, whil, their income is considerably less than people of their station in England, they are on the whole better fed, better dressed, and enabled to give a better education to their children. Placed under these circumstances, they are a respectable set of men; and for frugality, faithfulness, and industry, they will bear a comparison with their brethren in any quarter. We therefore anxiously recommend the introduction of a similar mode of paying farm-servants into the West Riding; which, although it might at first be attended with some difficulties, would contribute to the public good, and to the advantage of the labouring peasantry in many respects."

These are among the best specimens we have met with, of information given by the surveyors themselves in this work. If they had been equally temperate and reasonable in the rest of their remarks, we should not have judged it necessary to conclude our strictures by a reflection, which this and other books of the same kind extort from us: and that is: If the people of England in general, and farmers in particular, are not excited to a strong and *active* hatred of land-owners, for refusing to grant long leases; of the clergy, and impropriators, for receiving what is due to them by the laws of their country; and of the legislature itself for not removing all inconveniences respecting the poor, which however they have incessantly studied to remove; assuredly, it will not be for want of encouragement from the surveyors employed by the Board of Agriculture.

ART. VIII. *Asiatic Researches; or Transactions of the Society, instituted in Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume the Fifth. Printed, verbatim, from the Calcutta Edition.* 4to. 428 pp. 1l. 1s. Sewell. 1799.

THE limited number of volumes of this valuable Asiatic miscellany sent to Europe, utterly disproportioned to the demand for them by the literati of this country, has at length induced the London booksellers to reprint the whole, in quarto, as they had previously, in an octavo form, many of the detached volumes. The price, *five guineas*, is moderate, considering the charge of the original work; the engravings are neatly executed, and the text in general faithful to the prototype.

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On opening this volume, however, we were not a little surprised to observe what is called an ADVERTISEMENT prefixed to it, and containing what we conceive to be a very unfair statement of a most important fact, in language very intelligible, though affectedly delicate; and asserting the claim of the Hindoo Scriptures to an antiquity greater than that of the Mosaic writings; those writings, for the authenticity and priority of which to all human records, the illustrious institutor of the Asiatic Society was an able and strenuous advocate. The attempt, therefore, to invalidate that claim, is by no means respectful to his memory; and as there is no name prefixed or added to this Advertisement, it is evidently an interpolation, the more pernicious, because insinuations of this kind, from such a quarter, must have a direct tendency to do material injury among that class of readers, who may not have discernment to detect the fallacy of the argument. We think it important to do so, and shall devote a considerable portion of our present Number to that purpose. There is an apparent candour runs through the production, to whomsoever it belongs, which does not, in fact, exist in it. We object to the whole, but particularly to the parts which we shall extract, and the inferences drawn from them, because they give the very opposite result to the conclusions made by Sir William Jones, after profound investigation of this important subject. Let us examine the position in the initial paragraphs.

"In the dissertation on the Religious Ceremonies of the Hindus, p. 361, of the present volume, the author cites a passage which appears to have reference to the creation of the universe, and which seems, upon the whole, to bear some resemblance to the account given by Moses in the Pentateuch. This naturally leads us to consider the antiquity of both the Mosaic and Hindu Scriptures, and to compare, in some measure, the accounts given in each work relative to that important fact.

"The writings of MOSES have generally been considered as more ancient than those of any other person; but the Hindu Scriptures, so far as the researches of several learned men have extended, appear to be of very high antiquity, and are even carried by some beyond the time of the Hebrew Lawgiver. Sir W. Jones, in his Preface to the "Institutes of Hindu Law; or the Ordinances of MENU, according to the Gloss of CULLU'CA," carries the highest age of the *Yajur véda* 1580 years before the birth of CHRIST, which is nine years previous to the birth of MOSES, and ninety before MOSES departed from Egypt with the Israelites. This date, of 1580 years before CHRIST, seems the more probable, because the Hindu sages are said to have delivered their knowledge orally. CULLU'A BHATTA produced, what may be said to be very truly, the shortest, yet the most luminous; the least ostentatious, yet the most learned; the deepest, yet the most agreeable, commentary on the Hindu Scriptures, that ever

ever was composed on any author ancient or modern, European or Asiatic; and it is this work to which the learned generally apply, on account of its clearness. We shall not, however, take up your time with a dissertation on the exact age of either the Hebrew or the Hindu Scriptures: both are ancient: let the learned judge: but some extracts from the Hindu and Hebrew accounts of the creation may serve to shew how much they agree together: whether the Hindu Brâhmens borrowed from MOSES, or MOSES from the Hindu Brâhmens, is not our present enquiry." P. iv.

On this passage we must observe, *first*, that all *genuine* traditional accounts preserved in Asia of the Cosmogony must, of necessity, "bear some resemblance to the account given by Moses in the Pentateuch," and the nearer that resemblance, we add, the more authentic probably the tradition. It is generally believed among Christians that Moses, in writing his account of the creation, was inspired; but still the memory of the fact, and the order of events might be, and most probably was, treasured in the breasts of the primitive race of men, and might have been handed down, from father to son, from Adam to Noah, and his posterity, through a series of generations. Now, if the MENU of India and the NOAH of Scripture were, as there is every reason to suppose, the same person, it is naturally to be expected that the leading features in the Indian and Hebrew description of that event should nearly correspond; and the laws of Menu and the Mosaic Pentateuch powerfully corroborate, as they are known to do, each other. It is exceedingly unfair to argue, as is insinuated here, though with extreme apparent caution, that Moses borrowed his Cosmogony from the Hindu books, because, setting for a moment all idea of his *inspiration* aside, he could go back to the same sources of intelligence with the Hindoos themselves, since, as Sir W. Jones himself has elsewhere justly observed, he lived at a period not so remote from the days of Noah, but that he might have obtained the particulars of his history from one or other of the immediate descendants of the virtuous Shem. Were the parallel extracts, therefore, still more similar than they are, though in fact they happen not to be very striking, it by no means follows that the Hebrew is a copy of the Hindoo Cosmogony; while the verity of the former is greatly corroborated by all the circumstances that evince their resemblance, in the great outlines of the latter system to it.

But, *secondly*, were the VEDAS, or rather the YAJUR VEDA, composed in the early age contended for, i. e. 1580 years before Christ, or ninety before the departure of Moses from Egypt, what has this circumstance to do with the point in debate, or how does it prove that the code of Moses was taken

from

from the Institutes of Menu? a law-tract expressly stated by the translator, in his Preface, to have been written only 1280 years before Christ, or 300 years posterior in time to the Vedas, and above 200 years AFTER THE DEPARTURE OF MOSES FROM EGYPT. If the author had favoured us with extracts from the particular *Veda* in question, and opposed them to the Mosaic in the same page, and in the same manner as he has arranged those in his *Advertisement*, it would have been somewhat to the purpose, and we should then have been better able to judge of the conformity between them, and to decide which was the *original*, and which the *copy*. But as the matter now stands, there is every appearance of the Cosmogony of the Institutes being borrowed from that of Moses; at least there is far better ground for this supposition than the contrary, since the production is so much later in point of time. Besides it should be remembered, that when the President mentioned the year 1580 before Christ, as the highest *possible* age of the *Vedas*, he speaks of the whole as conjecture; as a thing of extreme uncertainty. In another place, while he allows the very early diffusion ORALLY, of the doctrines contained in them, he limits their age as a written composition, to the 12th century before Christ; and even in the Preface to these very Institutes (a circumstance which should have forcibly struck the attention of the writer, before he ventured on these rash strictures) he assigns the low date of only 880 years before Christ, as the probable period of their being collected into a volume*. These vaunted books, therefore, of the Hindoos, could not have been seen by the Hebrew legislator, much less have been copied by him; and at the vast distance which he was from the scene of the promulgation of the *Vedas*, it is not probable, that even a report of the doctrines contained in them had reached him, from a race among whom a punishment worse than death *(the loss of cast)* awaited the divulger of the hallowed dogmas inculcated in them. What foreigner before Sir W. Jones and another member or two of the Asiatic Society, was ever able to acquire or to read the *Vedas* in their original dialect; and can we suppose the Brahmins were more communicative of their contents in ancient than in modern periods? Tortures and the dread of death could never make them disclose the secret of those venerated books; all the allurements held out to them by the mild and magnificent Akber for this purpose were of no avail; and to obtain some little insight into them, he was compelled

* Consult the Preface to the Calcutta edition of the Institutes, in quarto, p. 8.

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to have recourſe to a perfidious ſtratagem that diſgraced him. The ſtory of Feizi and his Brahmin preceptor, is equally intereſting and well-known. The ſimilitude of the narration, therefore, and it is only a general one, can alone be accounted for on the ground of *tradition*, and the greateſt honour redounds to Moſes from a compariſon intended, though not *profeſſedly*, to degrade him.

The "Aſiatic Reſearches" is a work ſo highly reſpectable; it commenced with ſuch a noble defence of *revealed religion*, in the various diſſertations of the excellent founder of the Society; and the ſpirit of Jacobin ſcepticiſm, which has been ſo widely diffuſed through Europe by our Gallic rivals, may be ſo much encouraged by any deviation from the firſt principles on which it was conducted, that we heartily wiſh, for the credit and character of the London editors, that the ſtrictures in queſtion had not been admitted. There are other paragraphs towards the cloſe ſtill more offenſive, but we forbear to cite them, and recommend to our readers in binding up the book, to leave them out entirely, as they cannot be properly ſaid to make any part of the fifth volume. We come now to conſider its *genuine* contents.

The firſt article, conſiſting of *Hiſtorical Remarks on the Coaſt of Malabar, and the Manners of its Inhabitants*, by Jonathan Duncan, Eſq. is a deſideratum in Indian literature, and muſt be extremely important to the Britiſh nation, from the vaſt acquiſition of territory in that region, in conſequence of the recent conqueſt of Tippoo Sultaun's extenſive domains. There is ſcarcely a poſſibility of giving any regular or clear analyſis of the early hiſtories of ſo romantic a race as the Hindoos, and therefore we preſent the account to our readers in Mr. Duncan's own words.

"I. In the book called *Kerul Oodputtee*, or, "The emerging of the Country of *Kerul*," of which, during my ſtay at Calicut, in the year 1793, I made the beſt tranſlation into Engliſh in my power, through the medium of a verſion firſt rendered into Perſian, under my own inſpection (from the Malarabic copy procured from one of the Rajah's of the *Zamorin's* family,) the origin of that coaſt is aſcribed to the piety or penitence of *Pureſu Rama*, or *Pureſram*, (one of the incarnations of VISHNU,) who, ſtung with remorſe for the blood he had ſo profuſely ſhed in overcoming the Rajahs of the *Khetry* tribe, applied to VARUNA, the God of the Ocean, to ſupply him with a tract of ground to beſtow on the *Brâhmens*; and VARUNA having accordingly withdrawn his waters from the *Gowkern* (a hill in the vicinity of Mangalore) to Cape Comorin, this ſtrip of territory has, from its ſituation, as lying along the foot of the *Sukhien* (by the Europeans called the *Ghaut*, range of mountains) acquired the name of *Mulyalum*, (i. e. Skirting at the Bottom of the Hills,) a term that may have been ſhortened

ened into *Maleyam*, or *Maleam*; whence are also probably its common names of *Mulievar* and *Malabar*; all which *Pureſram* is firmly believed, by its native Hindu inhabitants, to have parcelled out among different tribes of *Bráhmens*, and to have directed that the entire produce of the ſoil ſhould be appropriated to their maintenance, and towards the edification of temples, and for the ſupport of divine worſhip; whence it ſtill continues to be diſtinguiſhed in their writings by the term of *Kermbhoomy*, or, "The Land of Good Works for the Expiation of Sin."

"II. The country thus obtained from the ſea*, is repreſented to have remained long in a marſhy and ſcarcely habitable ſtate; inſomuch, that the firſt occupants, whom *Pureſram* is ſaid to have brought into it from the eaſtern, and even the northern, part of India, again abandoned it; being more eſpecially ſcared by the multitude of ſerpents with which the mud and ſlime of this newly immerged tract is related to have then abounded; and to which numerous accidents are aſcribed, until *Pureſram* taught the inhabitants to propitiate theſe animals, by introducing the worſhip of them and of their images, which became from that period objects of adoration.

"III. The country of *Mulyalum* was, according to the *Kerul Oodputtee*, afterwards divided into the four following Tookrees, or diviſions:

"1ſt. From Gowkern, already mentioned, to the Perumbura River, was called the *Tooroo*, or *Turu Rauje*.

"2d. From the Perumbura to Poodumputtum was called the *Moſhek Rauje*.

"3d. From Poodum, or Poodputtun, to the limits of Kunetui, was called the *Kerul* or *Keril Rauje*; and as the principal ſeat of the ancient government was fixed in this middle diviſion of Malabar, its name prevailed over, and was in courſe of time underſtood in a general ſenſe to comprehend the three others.

"4th. From Kunety to Kunea Koomary, or Cape Comorin, was called the *Koop Rauje*; and theſe four grand diviſions were parcelled out into a greater number of *Naadhs*, (pronounced *Naars*, and meaning diſtricts or countries,) and of *Khunds*, or ſubdiviſions, under the latter denomination.

"IV. The proportion of the produce of their lands, that the *Bráhmens* are ſtated to have originally aſſigned for the ſupport of government, amounted to only one ſixth ſhare: but in the ſame book of *Kerul Oodputtee*, they are afterwards ſaid to have divided the country into three equal proportions; one of which was conſecrated to ſupply

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"* In a manuſcript account of Malabar that I have ſeen, and which is aſcribed to a Biſhop of Virapoli, (the ſeat of a famous Roman Catholic ſeminary near Cochin,) he obſerves, that, by the accounts of the learned natives of that coaſt, it is little more than 2300 years ſince the ſea came up to the foot of the *Sukhien*, or Ghaut mountains; and that it once did ſo he thinks extremely probable, from the nature of the ſoil, and the quantity of ſand, oyſter-ſhells, and other fragments, met with in making deep excavations."

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the expence attending religious worship, another for the support of government, and the third for their own maintenance.

"V. However this may be, according to the book above quoted, the *Bráhmens* appear to have first set up, and for some time maintained, a sort of republican or aristocratical government, under two or three principal chiefs, elected to administer the government, which was thus carried on (attended, however, with several intermediate modifications) till, on jealousies arising among themselves, the great body of the *Bráhmen* landholders had recourse to foreign assistance, which terminated, either by conquest or convention, in their receiving to rule over them a *Permal*, or chief governor, from the Prince of the neighbouring country of *Chaldesh*, (a part of the southern Carnatic,) and this succession of Viceroys was regularly changed and relieved every twelve years; till at length one of those officers, named *Sheo Ram*, or (according to the *Malabar* book) *Shermanoo Permaloo*, and by others called *Cheruma Perumal*, appears to have rendered himself so popular during his government, that, (as seems the most probable deduction from the obscure accounts of this transaction in the copy obtained of the *Kerul Oodputtee*, compared with other authorities,) at the expiration of its term, he was enabled, by the encouragement of those over whom his delegated sway had extended, to confirm his own authority, and to set at defiance that of his late sovereign, the Prince or King of *Chaldesh*, who is known in their books by the name of Rajah *Kishen Rao*; and who having sent an army into Malabar with a view to recover his authority, is stated to have been successfully withstood by *Shermanoo* and the Malabarians; an event which is supposed to have happened about 1000 years anterior to the present period; and is otherwise worthy of notice, as being the epoch from which all the Rajahs and chief *Nayrs*, and the other titled and principal lords and landholders of Malabar, date their ancestors' acquisition of sovereignty and rule in that country; all which the greater part of their present representatives do uniformly assert to have been derived from the grants thus made by *Shermanoo Permaloo*, who becoming, after the defeat of *Kishen Rao's* army, either tired of his situation, or, from having (as is the vulgar belief) become a convert to Mahommedanism, and being thence desirous to visit Arabia, is reported to have made, before his departure, a general division of Malabar among his dependents, the ancestors of its present chieftains." P. 1.

The curious manners of the singular race that inhabit this coast are next described.

"If their ruler be slain in war, his army become quite desperate, and will so violently attack and press upon their said deceased ruler's enemy, and upon the troops of the latter, and so obstinately persevere in forcing their way into his country, and to ruin it, that either they will completely in this way effect their revenge, or continue their efforts till none of them survive; and therefore the killing of a ruler is greatly dreaded, and never commanded; and this is a very ancient custom of theirs, which in modern times has, however, fallen with the majority into desuetude.

" The rulers of Malabar are of two classes or parties, one of which acts in support of the *Samoory* Rajah, whilst the other party acts in concert with the *Hakim* of *Cochin*; which is the general system, and only deviated from occasionally from particular causes; but as soon as these cease to operate, the party naturally returns again to the ancient usage. These leaders are never guilty of backwardness or failure in war, but will fix a day to fight on, and punctually adhere thereto; nor will they commit treachery in the conduct of it.

" On the death of any principal or superior person among them, such as father, mother, or elder brother, in the cast of *Bráhmens*, (whilst among carpenters, and the lower casts, the superiors and principal persons are the mother and mother's brother, or one's own elder brother, as among the *Nayrs*,) when any one dies of the description of a superior, as above mentioned, his surviving relative is to remain apart for a twelvemonth; during which time he is not to cohabit with his wife, or to eat the flesh of animals, or to chew the beetle leaf, or cut the hair of his head or his nails: nor can any deviation be admitted from this practice, which is reckoned for the good of the defunct.

" It is certain that among the body of *Nayrs*, and their relatives, the right of succession and inheritance vests in the brother of the mother, or goes otherwise to the sister's son, or to some of the maternal relations; for the son is not to obtain the property, country, or succession of the father; which custom hath for a long time prevailed; and I (the author) say, that among the *Moslems* of *Cannanore* they do not bequeath or give their heritage to their sons, which is also the rule with the inhabitants in that vicinity, notwithstanding that these said persons, who do thus exclude their sons, be well read in the *Koran*, and have imbibed its precepts, and are men of study and piety. However, among the *Bráhmens*, goldsmiths, carpenters, and iron-smiths, and *Teers*, or lower orders of husbandmen and fishermen, &c. the son does succeed to the rights and property of the father, and marriage is practised among these casts.

" But the *Nayrs* practise not marriage, except as far as may be implied from their tying a thread round the neck of the woman at the first occasion; wherefore the acts and practical maxims of this sect are suited to their condition, and they look upon the existence or non-existence of the matrimonial contract as equally indifferent.

" Among the *Bráhmens*, where there are more brothers than one, only their elder, or the oldest of all of them, will marry, provided he have had, or be likely to have, male issue; but these brothers, who thus maintain celibacy, do nevertheless cohabit with *Nayr* women, without marriage, in the way of the *Nayrs*; and if, through such intercourse, a son should be born, they will not make such child their heir. But when it becomes known that the elder married brother (in a family of *Bráhmens*) will not have a son, then another of the brothers enters into the state of matrimony.

" Among the *Nayrs*, it is the custom for one *Nayr* woman to have attached to her two males, or four, or perhaps more; and among these a distribution of time is made so as to afford to each one night, in like manner as a similar distribution of time is made among the true believers of Malabar for cohabiting with their wives; and it but rarely

happens

happens that enmity and jealousy break out among them on this account.

" The lower casts, such as carpenters, iron-smiths, and others, have fallen into the imitation of their superiors, the *Nayrs*, with this difference, however, that the joint concern in a female is, among these last, limited to the brethren and male relations by blood, to the end that no alienation may take place in the course of the succession and the right of inheritance.

" Among the *Nayrs* the whole body is kept uncovered, except a little about the middle. They make no difference in male or female attire; and among their kings and lords, none of them think of shrouding their women from the sight of all mankind; though among the *Brahmens* this modesty and decorum are attended to.

" Among the *Nayrs*, they dress out and adorn their women with jewels and fine apparel, and bring them out into large companies, to have them seen and admired by all the world.

" Among the *Malabars*, priority in age stamps superiority and rule, were the difference only of a moment; and, notwithstanding that such party may be a fool, or blind, or aged, or otherwise, the rulership devolves to the sister's children; nor has it ever been heard that any one put to death his elder, with a view of sooner attaining to dominion.

" In case the line of descent and succession become extinct among them, or be in danger of becoming so, they do then bring an alien, (whether an adult or minor,) and him they constitute the inheritor, as the substitute for a son, or for a brother, or for a sister's son; nor will any future difference be made between such adopted and a real heir; which custom is current and observed among all the infidels of *Malabar*, whether Rajahs or Shopkeepers, from the highest to the lowest; so that the line of descent becomes not extinct." P. 11.

The remainder of the article is devoted to the more modern history of conquests in Malabar by the Portuguese, and subsequent revolutions, of which Tippoo's is marked as the last, the most sanguinary, and the most tyrannical. From the horrid scourge of that tyrant they have at length been rescued, by the more vigorous and generous power of the British empire in India.

The second article is by the same author, and comprises disgusting details and portraits of *Indian Yogey*, or penitents, extended, or attached to their beds of torture, at which humanity shudders, and heaven cannot rationally be thought to look with a smile of approbation. The remote pilgrimages of these rigid philosophers, are not always made without some political motive; and as they are admitted freely, as holy persons, to palaces, and even the councils of princes, they are sure to be favourably received, and even flattered by the despots of the east. Nothing can abate the zeal of these holy mendicants, who traverse the snows of Caucasus with the same undaunted

daunted perſeverance with which they dare the fervors of the tropical region. Their deſultory travels, however, have been of much uſe to the Aſiatic geographer, ſince they have viſited places before untrodden by human feet; the ſources of great rivers have been explored by them, and remains of immenſe buildings diſcovered. Thus if the cauſe of religion has been diſgraced by their frantic extravagances, that of hiſtory and ſcience has been improved and adorned.

In article the third, we have *An Enumeration of Indian Caſts, or Claſſes*, by H. T. Colebrooke, Eſq. which ſerves to demonſtrate at what an early period this politic diviſion of the inhabitants of a vaſt empire was formed. Among theſe are found workers in gold, jewels, horn, and ivory, and all the elegant branches of mechanics; alſo potters, and thoſe who breed *ſilk-worms*, which ſeems to give the Indian artiſts a priority in point of time to the Chineſe, in whoſe favour that honour has been conteſted. In other reſpects alſo, this article exhibits the Indians as an highly poliſhed and induſtrious people, in periods of the moſt remote antiquity. The greater diviſion of the nation is into *four* caſts, or claſſes, whoſe names are now well known; the minor diviſions are *thirty-ſix*, the peculiar denominations of which need not be here recited, as they would give little pleaſure to either the eye or ear of the European reader, though they cannot fail of being of the higheſt utility and intereſt to our countrymen reſident in Aſia. Theſe tribes are ſeparated from each other by an eternal barrier that cannot be ſurmounted; rules for the regulation and conduct of each are diſtinctly and extenſively laid down; and all are ſanctioned by the moſt awful denunciations of vengeance, temporal and ſpiritual, againſt thoſe who depart from them.

In the ſucceeding article, the *Sculptures of Mahabalipoorum*, treated of by Mr. Chambers in the firſt volume of this work, are again brought before our view, in the explanatory ſtrictures of J. Goldingham, Eſq. who has retrodden the ground, and, with the aſſiſtance of the Brahmins, has thrown much light, both on the mythological deſigns and the hiſtory of theſe ſolemn remains of Hindoo grandeur. The ſtyle of the architecture of theſe ſtructures, in his opinion, reſembles more that of the figures and columns in the Elephanta cavern, than the ſtyle that uſually predominates in this region; and, therefore, he is inclined to think, that the artiſts who worked at them were from Upper Hindoſtan; and this deciſion is confirmed by the local traditions on the ſpot, which record the emigration of a tribe of architects to theſe diſtant regions, in diſguſt at the treatment of ſome northern tyrant, who uſed them like an Egyptian taſk-maſter. As the firſt volume, containing Mr.

Chambers's

Chambers's account of these stupendous ruins, was published previously to the appearance of our work, and consequently was not noticed by us, we insert an extract from Mr. Goldingham's description of the temple of SIVA; and the rather, because it marks a proficiency in design and execution, greatly superior to what appears in the other subterraneous pagodas of this wonderful people.

"Descending over immense beds of stone, you arrive at a spacious excavation; a temple dedicated to SI'VA, who is represented, in the middle compartment, of a large stature, and with four arms; the left foot rests on a bull couchant; a small figure of BRA'HMA on the right hand; another of VISHNU on the left; where also the figure of his goddess PARVATI' is observed. At one end of the temple is a gigantic figure of VISHNU, sleeping on an enormous *Cobra de Capella*, with several heads, and so disposed as to form a canopy over the head of the god. At the opposite end is the goddess SI'VA, with eight arms, mounted on a *lingam*. Opposed to her is a gigantic figure, with a buffalo's head and human body. Between these is a human figure, suspended with the head downwards. The goddess is represented with several warlike weapons, and some armed dwarf attendants; while the monster is armed with a club. In the character of DURGA, or protector of the virtuous, the goddess is rescuing from the YEM Rajah (the figure with the buffalo's head) the suspended figure fallen improperly into his hands. The figure and action of the goddess are executed in a masterly and spirited style. Over this temple, at a considerable elevation, is a smaller, wrought from a single mass of stone. Here is seen a slab similar to the DHERMA Rajah's couch. Adjoining is a temple in the rough, and a large mass of rock, the upper part roughly fashioned for a pagoda. If a conclusion may be drawn from these unfinished works, an uncommon and astonishing perseverance was exerted in finishing the structures here; and the more so, from the stone being a species of granite, and extremely hard.

"The village contains but few houses, mostly inhabited by *Bráhmens*; the number of whom has, however, decreased of late, owing to a want of the means of subsisting. The remains of several stone edifices are seen here; and a large tank, lined, with steps of stone. A canopy for the pagod attracts the attention, as by no means wanting in magnificence or elegance. It is supported by four columns, with base and capital, about twenty-seven feet in height, the shaft tapering regularly upwards; is composed of a single stone, though not round, but sixteen sided; measuring at bottom about five and a half feet." P. 71.

Fac similes of the ancient inscriptions that are engraved on these structures in every direction, accompany this second account of Mavallpuram (for thus stands the orthography in Mr. Chambers, from whom that of the present article, for consistency's sake, should not have varied) but they are not attempted to be explained. As, however, a spirit of enquiry is gone forth in India, and many young men of equal industry

and

and talents are at this moment employed in efforts to attain to a radical knowledge of Sanscreet, we encourage a hope that these, and all similar inscriptions in the vernacular dialect of that country, will be in time fully explained; and thus a strong and true light be reflected upon their ancient history and traditions, at present obscured in the deepest mazes of a most intricate mythology.

Article the fifth treats of the *Hindoo Horometry*, division of time, the production of John Gilchrist, Esq. and the sixth is by Mr. Colebrooke, on *Indian Weights and Measures*. They evince great labour and patience of research into subjects not the most engaging or interesting, and must necessarily be of important use on the spot where they are composed; but, consisting principally of dry arithmetical details, can have no charms for the generality of European readers.

The next article, on the desolated, but once flourishing *City of Pegue*, and *the Temple of Shoemadoo Praw*, is from the pen of Captain Michael Symes, the historian of Ava. The lamentable change that has taken place in this city and empire (for it was also an empire) has been owing to two revolutions; the one subjected it to the Siamese monarch, the other laid both it and Siam at the feet of the sovereign of Birma; of whose vast empire they now form a part. The breadth and depth of the ditch, the height and thickness of the walls, that surround it, though now in ruins, mark Pegue, when in its glory, for a place of very considerable strength. The present King of Birma, pursuing a more expanded line of politics than his predecessors, has endeavoured to restore to Pegue a portion of its ancient splendour, and a new city has been begun to be erected within the scite of the former. Although its renovation goes on slowly, Captain Symes is of opinion, that in time he will succeed in the completion of his liberal views. Its proudest ornament is the temple of Shoemadoo mentioned above. *Shoe* is the Birman word for *golden*, and *Madoo* the writer properly thinks to be a corruption of MAHADOO; another proof how widely the religion and mythology of India has been diffused over the eastern districts of Asia. The style of architecture of this temple, or the *Golden Supreme*, as it is there called, merits notice, as well as the singular decorations that belong to it; its gilded umbrella, and its numerous bells, that favourite ornament of the sacred edifices of the extreme regions of Asia. Our readers will doubtless be gratified by whatever comes from the pen of so authentic, and now, we may truly say, so deservedly popular a writer, as the author of the History of Ava. His description of Shoemadoo is as follows.

" This

" This extraordinary edifice is built on a double terrace, one raised upon another. The lower and greater terrace is about ten feet above the natural level of the ground. It is quadrangular. The upper and lesser terrace is of a like shape, raised about twenty feet above the lower terrace, or thirty above the level of the country. I judged a side of the lower terrace to be 1391 feet, of the upper 684. The walls that sustained the sides of the terraces, both upper and lower, are in a state of ruin. They were formerly covered with plaster, wrought into various figures. The area of the lower is strewed with the fragments of small decayed buildings; but the upper is kept free from filth, and in tolerable good order. There is a strong presumption that the fortress is coeval with this building; as the earth of which the terraces are composed, appears to have been taken from the ditch; there being no other excavation in the city, or its neighbourhood, that could have afforded a tenth part of the quantity.

" These terraces are ascended by flights of stone steps, broken and neglected. On each side are dwellings of the *Rahaans*, or priests, raised on timbers four or five feet from the ground. Their houses consist only of a single hall. The wooden pillars that support them are turned with neatness. The roof is of tile, and the sides of sheathing-boards. There are a number of bare benches in every house, on which the *Rahaans* sleep. We saw no furniture.

" SHOEMADOO is a pyramid, composed of brick and plaster, with fine shell mortar, without excavation or aperture of any sort; octagonal at the base, and spiral at top. Each side of the base measures 162 feet. This immense breadth diminishes abruptly; and a similar building has not unaptly been compared in shape to a large speaking trumpet.

" Six feet from the ground there is a wide ledge, which surrounds the base of the building; on the plane of which are fifty-seven small spires, of equal size, and equidistant. One of them measured twenty-seven feet in height, and forty in circumference at the bottom. On a higher ledge there is another row, consisting of fifty-three spires, of similar shape and measurement. A great variety of mouldings encircles the building; and ornaments, somewhat resembling the fleur de lys, surround what may be called the base of the spire. Circular mouldings likewise gird this part to a considerable height; above which there are ornaments in stucco, not unlike the leaves of a *Corinthian* capital; and the whole is crowned by a *tee*, or umbrella of open iron work, from which rises an iron rod with a gilded penant.

" The *tee*, or umbrella, is to be seen on every sacred building in repair, that is of a spiral form. The raising and consecration of this last and indispensable appendage, is an act of high and religious solemnity, and a season of festivity and relaxation.

" The present King bestowed the *tee* that covers SHOEMADOO. It was made at the capital; and many of the principal nobility came down from *Ummerapoora* to be present at the ceremony of putting it on.

" The circumference of the *tee* is fifty-six feet. It rests on an iron axis, fixed in the building, and is further secured by large chains, strongly rivetted to the spire.

" Round the lower rim of the umbrella are appended a number of bells, of different sizes, which, agitated by the wind, make a continual jingling.

" The

"The *tee* is gilt; and it is ſaid to be the intention of the King to gild the whole of the ſpire. All the leſſer pagodas are ornamented with proportionable umbrellas, of ſimilar workmanſhip, which are likewiſe encircled by ſmall bells.

"The extreme height of the building, from the level of the country, is 361 feet; and above the interior terrace, 331 feet. On the ſouth-eaſt angle of the upper terrace there are two handſome ſaloons, or *keouns*, lately erected. The roof is compoſed of different ſtages, ſupported by pillars. I judged the length of each ſaloon to be about ſixty feet, and the breadth thirty. The ceiling of one of them is already embelliſhed with gold leaf, and the pillars lacquered; the other is not yet completed. They are made entirely of wood The carving on the outſide is very curious. We ſaw ſeveral unfiniſhed figures, intended to be fixed on different parts of the building; ſome of them not ill ſhapen, and many exceedingly groteſque. Splendid images of GAUDMA (the *Birman* object of adoration) were preparing, which we underſtood were deſigned to occupy the inſide of theſe *keouns*." P. 116.

We cannot diſmiſs this article, with which for the preſent we ſhall conclude our remarks, without expreſſing our warmeſt approbation of the conduct of the officers in the ſervice of the Eaſt-India Company, for thus devoting their time to the improvement and extenſion of our knowledge of the hiſtory, the geography, and the civil and religious cuſtoms, of the great empires of Aſia. They will, by theſe means, lay the baſis of a grand fabric of future general hiſtory, which can alone be firmly erected upon genuine provincial records, diligently collected on the ſpot.

ART. IX. *A brief Hiſtory of epidemic and peſtilential Diſeaſes, with the principal Phenomena of the phyſical World, which precede and accompany them, and Obſervations deduced from the Facts ſtated. By Noah Webſter, Author of Diſſertations on the Engliſh Language, and ſeveral other Works—Member of the Connecticut Academy of Arts and Sciences—of the Society for the Promotion of Agriculture, Arts, and Manufactures, in the State of New York—of the American Academy of Arts and Sciences—and correſponding Member of the Hiſtorical Society in Maſſachuſetts. Two Volumes.* 8vo. 18s. Robinſons. 1800.

MANY volumes have been written on the nature of infectious fevers. The opinion that has moſt generally prevailed is, that they are communicable principally by contagion, by effluvia

effluvia emitted from the bodies of the diſeaſed, and abſorbed by their clothes, bedding, or habitations. In conformity with this opinion, it has long been the policy of the greater part of Europe, to forbid all commerce with places where peſtilential diſeaſes are raging; to ſubject all veſſels coming from ſuch places to the inſpection of proper officers, who examine into the ſtate of health of their crews; oblige them to open their bales of goods, and expoſe them to the ſun and air, as well to purify them from infectious miaſmata, if ſuch ſhould be lurking among them, as to ſee what effect handling ſuch goods may have upon the parties; to oblige them to keep at a diſtance from their ports, while theſe modes of examination and purification are carrying on, and to prohibit, during this proceſs, which is continued for the ſpace of forty days, all communication with the country. By a ſtrict attention to theſe regulations, it is ſuppoſed we have prevented the importation of the plague, and other peſtilential diſeaſes, for near a century and an half.

The preſent author, while he does not deny that infectious fever may be communicable by contact, or intimate commerce with the ſick, contends that diſeaſes ſo communicated can never become general. That previous to the appearance of an epidemic, the conſtitution of the atmoſphere muſt be vitiated, and rendered leſs fit to ſupport animal life. But he goes further. From a careful examination of the regiſters, hiſtories, or caſual accounts, of the peſtilences that have, from time to time, deſolated the earth, and examining the accounts of the appearance of the heavenly bodies, particularly of comets, the ſtate of the atmoſphere, of earthquakes, eruptions of volcanoes, tornadoes, &c. he found, he ſays, in numerous inſtances, ſuch coincidences, as led him to believe they depend upon ſome common cauſe.

In the firſt volume of this work, the author gives an abridged hiſtory of all the principal epidemics, of which notices have been tranſmitted to us, from the earlieſt ages, with the opinions of phyſicians and philoſophers, as to their cauſe and origin. The general opinion has been, that peſtilence is occaſioned by heat and moiſture in the air, aided by putrifying matter on the ſurface of the earth. Theſe he ſays may produce partial or local epidemics; but are inſufficient to account for the production of ſuch as are general, as the epidemic catarrh, angina maligna, peſtis, whether inguinal, accompanied with buboes, or with yellowneſs of the ſkin, as the yellow fever of the Weſt-Indies and America. Theſe depend on ſome leſs ſenſible alteration in the qualities of the air.

Hodges,

Hodges, who wrote the history in the plague of London, in the year 1665, observes,

"that the air suffers some essential alteration which is necessary to favor the propagation of pestilence. The nitro-aërial principle, which causes or invigorates vegetable and animal life, sometimes becomes imperfect, degenerate, or corrupt, being tainted with something pernicious to vitality. He calls it poisonous, and observes, that it proves injurious to trees and cattle, as well as to man. He supposes the corrupting principle to be a subtle aura, or vapor, extricated from the bowels of the earth. To this cause also he ascribes the death of fish, during periods of pestilence." Vol. i, p. 11.

"Diemerbroeck also maintains the distinction between *pestis* and *pestilentia*. The latter is supposed to proceed from exhalations, intemperate seasons, and the like. But the plague, he contends, cannot be occasioned by these causes, though these may aid the seminarium or general cause." P. 10.

"Van Swieten maintains that the cause of epidemics is in the hidden qualities of the air, and inexplicable." P. 12.

"Sydenham not only agrees with Diemerbroeck, Van Swieten, and others, in ascribing pestilence to occult qualities in the air, but has entered into the subject of explaining the peculiar symptoms of diseases by the influence of an epidemic constitution of the air. His *occult qualities* have been ridiculed by later physicians; and so far as his theory, in this respect, has been neglected, the science of medicine has degenerated. If I mistake not, it can be made evident, that one of the most important, as well as most difficult branches of medical science, is to ascertain the effect of the reigning constitution of air on prevailing diseases, and to apply that knowledge to the cure of those diseases." Ib.

"As therefore the most accurate observers of the operations of nature, have suggested the probability that pestilential epidemics are caused by some occult qualities in the air, or by vapor from the internal parts of the earth, or by planetary influence, it is necessary to enquire how far such suggestions are supported by facts. For this purpose I shall note, as I proceed, any extraordinary occurrences or phenomena in the physical world, as earthquakes, eruptions of volcanoes, appearance of comets, violent tempests, unusual seasons, and other singular events and circumstances, which may appear to be connected with pestilence, either as cause or effect, or as the effect of a common cause." P. 23.

We shall select a few of the author's notices of plagues with their accompaniments, as specimens of his manner of treating the subject.

"In the year of Rome," he says, "353, and B. C. 401, happened a most severe winter. The Tiber was frozen over, and the highways rendered impassable by deep snow. These were unusual phenomena, and

and deemed prodigious in that city. On the opening of the ſpring the weather changed ſuddenly from ſevere cold to great heat and drought, and a mortal peſtilence enſued among men and cattle. Livy ſays nothing more of the cauſe of the mortality, than "*Sive ex intemperie cæli, raptim mutatione in contrarium facta, ſive alia qua de cauſa, gravis peſtilenſque omnibus animalibus æſtas excepit, cujus inſanabili pernicie quando nec cauſa, nec finis inveniebatur, libri Sibillini ex ſenatus conſulto aditi ſunt.*" On this melancholy occaſion was inſtituted the ceremony of the Lectiſternium, to appeaſe the Gods, and ſolicit the reſtoration of health.

"With this period of peſtilence correſponds the dreadful plague which, about 404 B. C. almoſt depopulated Carthage. The diſeaſe on the coaſt of Africa preceded its appearance in Rome, as it uſually does in modern times.

"Soon after the Carthaginians under Imilco, who were ſent to reduce Sicily, which had revolted, were ſeized with the plague, and the army was ſo weakened, that Imilco was compelled to abandon the iſland. Juſt before Imilco's arrival, an eruption of Etna laid waſte the neighbouring country. By an expreſſion of Juſtin, we have ground to believe a comet appeared about the ſame time. "*Imilco, qui multas civitates cepiſſet, repente,* peſtilentis ſideris vi, *exercitum amiſit.*" P. 57.

"A peſtilential period commenced in the year 30, B. C. An eruption of Etna, which laid all the neighbouring towns in ruins, marked the commencement of this period, which however was preceded, in 31, by an earthquake in Judea, in which thouſands of people periſhed in the ruins of their houſes.

"About the ſame time appeared, ſays Dion Caſſius, "thoſe meteors which the Greeks call comets." Theſe phenomena were followed by a peſtilence in Jeruſalem, which deſtroyed a great part of the nobles and people of the Jews. The ſame period was marked by a great inundation of the Tyber, which ſpread over the low grounds of Rome, and was conſidered as an omen of the future power of Auguſtus.

"By a curious circumſtance, we learn that a hard winter, and peſtilence, afflicted Rome at this period. The Emperor Octavius Auguſtus, in his fifth Conſulſhip, B. C. 29, had formed the deſign of reſigning the empire. Horace, the poet, his friend and flatterer, endeavoured to diſſuade him from this purpoſe, on account of the prodigies that happened at the beginning of the year, which was the winter of the year 30, B. C. and correſponds exactly with the appearance of the comet. Among theſe prodigies, the poet enumerates an abundance of ſnow, terrible hail, thunder and lightning, and a deſtructive inundation of the Tiber.

"*Jam ſatis terris nivis, atque diræ*
Grandinis miſit Pater, &c."

"See the ſecond Ode of the firſt Book, which is worth the notice of the philoſophic reader, on account of the deſcription of the inundation, which proceeded from a *ſwell of the ſea.*

"*Vindimus*

"*Vidimus flavum Tiberim retortis*
Littore Etruſco violenter undis."

"It is a fact, of which there is full evidence, that during the approach of comets, not only tempeſts are more violent than at other times, but the ocean ſwells without winds, the tides are much higher, and high tides are more numerous. The ancients took notice of this fact, and it came under my own obſervation during the approach of the comet in 1797." P. 91.

A long liſt of epidemics follow, all attended with ſimilar diſturbances in the elements. Haloes, fiery meteors, thick miſts obſcuring the face of the ſun, or occaſioning total darkneſs, ſwarms of inſects devouring the herbage and fruits, forming only a part of the catalogue of evils accompanying them.

The author examines alſo, at conſiderable length, the account of the plague in 1665, the laſt that viſited this country, and ſhows it was preceded by all the uſual harbingers of that diſeaſe.

"In 1660, occurred an eruption of Veſuvius, and of a volcano in Iceland. The year was very tempeſtuous, and earthquakes ſhook England, France, and America. In 1661 appeared a comet. In 1662 another conſiderable earthquake happened in New England; and in this year was the drought above-mentioned.

"In 1663 Canada was convulſed for five months by a ſeries of ſucceſſive ſhocks—ſmall rivers and ſprings were dried up—the waters of others were tinctured with the taſte of ſulphur—an immenſe ridge of mountains ſubſided to a plain. Such were the phenomena in America which marked this peſtilential period.

"In 1663 a malignant diſeaſe ſeized the inhabitants of the Venetian territories, and 60,000 periſhed. The country at the ſame time was over-run by innumerable ſmall worms.

"In the ſame year a memorable mortality occurred in England among the cattle and ſheep, by means of a diſeaſe, in which the liver was eaten by ſmall worms, and in ſome caſes the lungs. Theſe phenomena were the precurſors of the plague in many parts of Europe. In England all diſeaſes aſſumed new violence, as early as in 1661, preparatory to the great plague.

"In Holland the plague appeared at Heuſden in 1663.

"The winter of 1663-4 was mild. In the following ſummer Ruſſia was afflicted by a malignant purple fever, attended with tumours or inflammation in the throat, very fatal to the young.

"In 1664 appeared a comet, another in 1665, and a third in 1666. In 1664 began an eruption of Etna, which laſted, with various degrees of violence, till 1669, when it ended with a moſt dreadful exploſion.

"This period correſponds with the epidemics deſcribed by Sydenham.

"In 1664 the ſummer in England was very wet, and cattle died of diſeaſes. In New England commenced the mildew of wheat, which

which has rendered it impoſſible to cultivate that grain on the Atlantic coaſt of the three eaſtern ſtates.

"The winter of 1664–5 was terribly ſevere in England. The Thames was a bridge of ice; and in January happened earthquakes in Coventry and Buckinghamſhire. During this winter inflammatory fevers and quinſies, ſays Sydenham, were more frequent in London than were before known. Theſe gave way, in May, to a malignant fever, which could be hardly diſtinguiſhed from the plague, which, in June, became the controuling epidemic.

"Such were the phenomena of the peſtilential period under conſideration; and at this time the plague appeared in Holland and in England. Engliſh authors all agree that the diſeaſe was imported into England from Holland in ſome bales of cotton.—O, fatal bales of cotton! ſays Short. This tale has been recorded and repeated by every writer on the ſubject, without a ſingle document in evidence to prove that any cotton was imported, or that the firſt perſon ſeized had ever ſeen ſuch cotton. The whole tale reſts on aſſertion. That the ſeeds of the diſtemper were not imported is evident, from the acknowledged facts relative to its origin; and is demonſtrated by the hiſtory of the preceding diſeaſes found in the works of Sydenham.

"The origin of the peſtilence, which arrived to its criſis in 1665, is to be traced back to the year 1661, when malignant diſeaſes began to appear in different and diſtant parts of the world. In London the intermitting tertian fever, ſays Sydenham, became epidemic, and differed from the ſame diſeaſe in other years, by new and unuſual ſymptoms, which in ſhort amounted to this, that they were "*all more violent.*" In winter the diſeaſe yielded, as uſual, to cold, but continued fevers prevailed every winter. Theſe fevers, with ſome variations, continued until the ſpring of 1665, and the bills ſhow how much they augmented the mortality in London.

"This increaſed malignity in uſual diſeaſes, with an increaſe of the number and mortality of epidemics, is the conſtant precurſor of the plague or other peſtilential fevers." P. 311.

The hiſtory of epidemics is continued to the appearance of the yellow fever in America, and the Weſt-Indies; the precurſors to which the author traces, in a ſatisfactory manner, we think, to the year 1788. This account, which is extended through near an hundred pages, concludes the firſt volume.

In the ſecond volume the author takes a review of the moſt remarkable plagues, of which he had given accounts in the firſt volume, and adds ſuch obſervations, as further inquiry or deeper meditation on the ſubject had ſuggeſted. We have here alſo bills of mortality, regiſters of ſeaſons, and other documents, confirming the deductions he had drawn from the hiſtories.

"The phenomenon," the author ſays, "moſt generally and cloſely connected with peſtilence is an earthquake. From all the facts that I can find in hiſtory, I queſtion whether an inſtance of a conſiderable plague in any country can be mentioned, which has not been immediately preceded or accompanied with convulſions of the earth." Vol. ii, p. 15.

"Another

"Another phenomenon, which, next to earthquakes, appears to be moſt cloſely connected with epidemic diſeaſes, is the eruption of fire from volcanic mountains." Theſe, he obſerves, are uſually attended with winters of uncommon ſeverity.

"A phenomenon," he ſays, "which uſually coincides in time with ſevere winters, is the approach of comets. I have been ſtruck with ſurprize at the coincidences of this kind. There are a few inſtances on record of mild winters during the appearance of theſe bodies; but in theſe caſes the comets have appeared to be ſmall, or to paſs the ſyſtem at an immenſe diſtance from the earth. The large comets, and thoſe which approach near the earth, *ſeem* to produce almoſt uniformly great heat, exceſſive drought, followed by very cold winters, tremendous ſtorms of wind, rain, ſnow, and hail, unuſual tides, or ſwell of the ocean, and uſually volcanic eruptions. How far theſe phenomena are connected, as cauſe and effect, future obſervations may determine. Some of them occur ſo uniformly in the ſame year, that I cannot reſiſt the evidence of their connection." P. 18.

"A ſeries of epidemic diſeaſes, meaſles, influenza, affections of the throat, followed by peſtilential fevers, appear generally to commence, and take their departure, from ſome of the great agitations of the elements above recited. This, at leaſt, has been the caſe in America in the four laſt periods, beginning with 1756-7, 1769 and 70, 1782 and 3, 1788 and 9. This fact will want no authority but a bare inſpection of the preceding hiſtory and tables." P. 20.

This order in the appearance of epidemics, the author finds, from examining the tables, to be ſo regular, in temperate climates, that he thinks he is able to affirm, "if none of thoſe precurſors appear in winter and ſpring, no peſtilential fever will be epidemic in the following ſummer and autumn, unleſs the dyſentery may be excepted. It holds true," he adds, "in every caſe of great peſtilence." P. 33. He concludes this ſection with the following conſolatory obſervation:

"On the whole," he ſays, "we have very clear proof that the *quantity of diſeaſe* in this country has been diminiſhed within half a century. The yellow fever, that is, the peſtilential fever of ſummer and autumn, was formerly as frequent, and as malignant, as in this age; while the inflammatory fevers of winter, and the long fever, have almoſt diſappeared as epidemics. The intermittents and remittents of autumn are greatly decreaſed in the northern ſtates; and the dyſentery has not increaſed in frequency or virulence. Anginas have never been ſo fatal as they were between 1735 and 1743.

"It is probable that ſome of theſe changes in the character of diſeaſes may be aſcribed to alterations in our climate, or modes of living, and therefore may be permanent. In ſome caſes, improvements in medical ſcience and the practice of phyſic may have diſarmed diſeaſes of their

their terrors. But it is poſſible that ſome of the changes mentioned are only revolutions in diſeaſe, occaſioned by temporary cauſes; and that the ſame diſorders may, in future periods, recur, with the whole train of formidable ſymptoms." P. 37.

The principal epidemic diſtempers which invade mankind, the author obſerves, p. 53. are catarrh or influenza, meaſles, whooping, or chin-cough, the different ſpecies of angina, ſmall-pox, bilious fevers, petechial fever, dyſentery, plague. Of theſe, he conſiders catarrh as moſt decidedly an epidemic, depending on a particular ſtate of atmoſphere. The author doubts whether it is ever communicable by contagion. "Its ſudden invaſion of whole families, whole towns, and even countries, and the rapidity of its progreſs, over ſea and land, ſhew it depends," he ſays, "on ſome general cauſe."

It is generally believed that meaſles and ſmall-pox never originate, in the human conſtitution, without contagion. This is ſo far from being the truth, our author ſays,

"that the firſt caſes of theſe diſeaſes, in every epidemic period, are always generated in the human body without contagion. When the condition of the elements is fitted to produce theſe diſeaſes, they appear in all parts of a country without contagion, they ſpread rapidly, and decline when the general cauſes ceaſe to operate. During this period, contagion is efficacious in propagating them, and no longer. When the condition of the elements is not fitted to produce them, if ſporadic caſes appear in particular habits of body, they will not always ſpread the diſeaſe. Sydenham, long ago, taught this truth, in deſcribing the changes in the epidemics of 1670, 1672. Meaſles and ſmall-pox came and went with the ſeaſons and condition of the air.

"The truth is, that certain conditions of the elements tend to produce *eruptive diſeaſes*, and before the practice of inoculation, the ſmall-pox was almoſt regularly one of that ſeries of epidemics which I claſs together, as of one family, and the precurſors of the plague. It is nearly allied to the meaſles, and appears uſually about the ſame time. I am convinced, that catarrh, meaſles, mild ſmall-pox, and whooping-cough, are but varied forms of diſeaſe, occaſioned by modifications of the ſame elemental cauſes. Certain it is, they all predominate about the ſame time; and, as a general remark, they *precede* the invaſion of diſeaſes which bear the character of *typhus*." P. 90.

Having traced the cauſes of peſtilence to a depraved ſtate of the air, the author proceeds to point out the means of preſerving ourſelves from its effects. His rules under this head are extremely judicious, and deſerving of the deepeſt attention. We cannot, however, follow him through this intereſting part of his work; but the following extracts, with which we ſhall conclude our account, will give a general idea of his plan. It may be proper here to obſerve, that Mr. Noah Webſter is not a prac-

practitioner in phyſic, nor, as it appears, was ever engaged in the ſtudy of medicine, until he undertook this inquiry.

"It muſt be obvious," he ſays, "to any perſon in America, that the French mode of living, in regard to diet, drink, and the liberal uſe of water and the ſyringe, protects them from the epidemic diſeaſes which prey upon the Americans and Britiſh natives. Nor have I the leaſt doubt that a ſuitable regimen, purſued rigorouſly by the Europeans, would have ſaved one half of the people who periſhed in the black peſtilence in 1348." P. 391.

"The ancient mode of conſtructing cities bears ſome characteriſtics of the age and taſte of the nations in which they were reſpectively founded. Moſt of the old cities were evidently built with reference to a ſtate of war and robbery, being intended for ſafety rather than for convenience; as appears by their narrow ſtreets, and the projections of the upper ſtories of the houſes. The more people could be crouded into a ſmall ſpace, the leſs military force was neceſſary to defend the town." P. 392.

"The old city of London, before the *fortunate* conflagration of 1666, was in a like predicament; its ſtreets narrow and almoſt cloſed above by the jutting of the upper ſtories of the houſes. In the old ſtreets, which eſcaped the fire, notwithſtanding all the improvements of modern days, which have mitigated the violence of peſtilential diſeaſes, I am informed people are ſtill infeſted with nervous and typhus fevers. London is however greatly indebted to the conflagration. In the preſent conſtruction of the buildings, *one* perſon, it is ſaid, occupies as much ground as two did before the fire. The ſize and arrangement of houſes and apartments are alſo improved, and better adapted to a free circulation of air. The introduction of freſh water may alſo be numbered amongſt the beſt preſervatives from diſeaſe. Theſe are among the cauſes of the non-appearance of the plague in modern London; and the diminution of the annual bills of mortality within the laſt half century." Ib.

"The United States unfortunately contain ſources of diſeaſe, in number and extent ſcarcely equalled. Yet, inſtead of profiting by ſevere diſtreſſes, which all great cities have ſuffered once in fifteen or twenty years from peſtilence, and guarding againſt the artificial cauſes of it, our anceſtors began, and we are continuing, to build cities on the Gothic plan, without more regard to the lives and happineſs of our citizens, than that which was manifeſted by the barbarians of antiquity: the moderns, however, proceed on the ſame plan, from a different motive, which is avarice. It is now the intereſt of the proprietors of lots in a city to which all the pleaſure of living, and the health of citizens, are ſacrificed." P. 394.

The curious nature of this work has induced us to dwell upon it; and it is certainly of ſufficient importance to demand the moſt attentive conſideration of phyſicians.

ART.

ART. X. *An Eſſay on Muſical Harmony, according to the Nature of that Science, and the Principles of the greateſt Muſical Authors. By A. F. C. Kollmann, Organiſt of His Majeſty's German Chapel, St. James's.* Folio. 1l. 1s. Dale, 132, Oxford-Street.

THE general merit of this uſeful work, and the prophetic hope we encouraged, of ſoon ſeeing its *practical* companion with equal pleaſure, were ſtrong inducements to delay a review of this volume until the publication of the ſecond. The beſt apology we can make to Mr. Kollmann and the public, will be to extend our remarks to a greater length than we formerly, from many circumſtances, ſhould have done; and to aſſure our readers that, forced as we are to differ from Mr. K. in ſome points, we are nevertheleſs highly gratified by two works ſo truly deſerving of the greateſt encouragement. The Eſſay on Harmony conſiſts of eighteen Chapters, very accurately divided into Sections, with a table of Contents prefixed to ſupply the place of an Index. We ſhall firſt conſider each Chapter ſingly, and then recommend to the muſical ſtudent a ſhort retroſpective analyſis of the whole.

Chap. I. Of the Scale. It is with no ſmall degree of regret that we find ourſelves compelled, *ipſo in limine*, to differ entirely from Mr. K. about the Natural Scale of Muſic, its improvement, its completion, and its temperament. We are no friends to the arithmetical progreſſion further than the number 6, and are convinced by reaſon, experience, and the ear, that the primes 7, 11, 13, &c. ought never to be mentioned as any parts of an harmonical ſeries. We agree with the late ingenious Mr. Keeble, that the *true ſcale of nature* is that of the Diatonic Syntone; (Harmonics, p. 30) and we think that the only uſe of the ſcale given by Mr. Kollmann is to frame the harmonics of the key-note, fourth and fifth from their reſpective roots, as far as the number 8, excluſive of the prime 7, in the manner of the Harmonic Tables at the cloſe of Mr. Keeble's learned work.

Mr. Kollmann next conſiders this arithmetical ſcale as improved by completing every octave with the ſame intervals as thoſe found between 8 and 16. It muſt be obſerved that 8 to 16, although an octave in reſpect of its extremes, yet is really a ninth as to the number of intervals, and conſequently the ratios $\frac{1}{13}$, $\frac{1}{14}$, $\frac{1}{15}$, are not diatonic but chromatic. Mr. K. had before remarked, that $\frac{1}{7}$, $\frac{1}{11}$, $\frac{1}{13}$, &c. were not exactly in tune

with our modern ſcale, and therefore ſhould have ſtruck out of his Theory all reference to what Dr. Burney (vol. iv, p. 626) juſtly terms the "diſputed and unſafe baſis of the column of air in a French horn when cauſed to ſound." At what time this completion was adopted, and by whom it was diſcovered, we are not told. Whether the German hiſtorians, Printz, Marpurg, or Forkel, give any account of ſuch improvement, we are ignorant, not having opportunity to conſult their works. No ſuch event is recorded either in the volumes of Dr. Burney or Sir John Hawkins; and indeed even the ſuper-particular ratios of Ptolemy, which in the ancient *genera* approach neareſt to this ſcale, never aſſumed it in its full extent, ſince the Tetrachord was always perfect; and in this arithmetical ſeries the root itſelf can never have a perfect fourth, if the numbers are continued to infinity.

As to the temperament of the ſcale, Mr. Kollman confounds the neceſſity of altering the intervals upon keyed inſtruments, with the improvement of muſic in general. If Temperament deſtroys the perfect ratios of the fifths and thirds, it is a real defect and imperfection, however neceſſary for practical purpoſes. Such alteration can never be any improvement to the theory; and if by theſe means a ſcale of twelve equal intervals in the octave be obtained for practice, yet the difference of the chromatic and diatonic ſemitones will ſtill remain, and G ſharp never become really A flat in any true ſyſtem. We doubt alſo, with Dr. Pepuſch, whether the two thirds major or minor will bear ſo much tempering as a comma affords, and ſuſpect, with that profound harmoniſt, that this very exceſs in the ditone $\frac{80}{81}$ above the true third $\frac{4}{5}$, was the ſole reaſon why the Greeks rejected the major third from the rank it now holds of concord. Mr. Kollmann very ably deſcribes the equal Temperament of Fritz, and the unequal one of Kirnberger, of which we cannot wholly ſay, with Mr. K. that it is *one of the beſt poſſible*, ſince, if perfect fifths are tuned from D flat, &c. the modern key of E flat major, ſo frequently uſed, and ſo juſtly admired, will conſiſt of tones major and limmas. "A ſeries of inconcinnous ſounds," as Mr. Keeble obſerves, p. 10, "impoſſible for the voice to move in, or the ear to approve." To which he adds: "not only harmony, but even a perfect melody, cannot be obtained from principles ſo oppoſite to nature." It is with great pleaſure we now remark, that our difference of opinion with Mr. K. principally terminates in this place; and we ſincerely hope to gratify our readers by the review of the ſucceeding chapters, without the diſagreeable taſk of cenſuring the opinions of ſo reſpectable an author.

Chap. II.

Chap. II. Of Intervals. This clear and correct chapter deſerves the cloſe attention of every ſtudent in harmony. A little inaccuracy, however, muſt be noticed in § 2, where Mr. K. obſerves, that "D, E or E F ſharp is a tone, without regard to its conſiſtency of *two minor ſemitones*, or of a major or minor ſemitone." Two minor ſemitones above D, would be D double ſharp; and the ſame diſtance below E, E double flat: but in neither caſe would they form a tone. The following alteration is ſuggeſted: "*without regard to the place of the minor ſemitone, whether below as DD ſharp E, or above as DE flat E.*" This we conceive to be Mr. K.'s true meaning.

Having, in our remarks on the firſt chapter, given a moſt decided opinion againſt the harmonic prime, we ſhall not animadvert on the derivation of the fundamental ſeventh from that ratio. The diviſions of intervals, their conſonancy and diſſonancy, &c. are all deſcribed in the accurate manner which in general diſtinguiſhes the work. We obſerve alſo, with great ſatisfaction, Mr. Kollmann partly retracting his theoretic errors at § 9, giving the minor ſeventh its true ratio, $\frac{9}{16}$, and concluding that all conſonances ariſe in the arithmetical ſeries from 1 to 8, with the exception of $\frac{6}{7}$ and $\frac{7}{8}$, which he allows *are not in our modern ſyſtem.*

Chap. III. General Rules concerning the Uſe of Intervals in Harmony and Melody. The third ſection of this chapter, concerning the omiſſion of intervals, and uſe of the third, in two or three parts, is highly deſerving of notice. The diſtinction of cloſe and diſperſed harmony, the progreſſion of intervals, their different motions, &c. are all properly explained. The rule which forbids conſecutive octaves and fifths, is better explained here than in any treatiſe we have hitherto peruſed. The nature of diſſonances, their preparation, reſolution, ſuſpenſion, particularly the eſſential ſeventh, falſe relations, and progreſſions of melody, conclude the chapter.

Chap. IV. Of Chords in General. The ſyſtem of harmony on which this work is founded, is that which the celebrated Kirnberger firſt introduced in Germany about thirty years ago, and which, from its ſimplicity and intrinſic excellence, requires only to be known to be received in preference to any at preſent extant. It reduces all harmony to two fundamental chords, a concord and a diſcord; the latter is termed the eſſential ſeventh.

The concord, or triad, is of three ſpecies (p. 23) major, minor, and diminiſhed. The diſcord, or eſſential ſeventh, is of four ſpecies; the firſt, or principal, is the ſame as the *Dominant Tonique* of Rameau, the others are the ſimple *dominants* of the ſame author. Theſe are fully explained; and their difference

from the accidental chords of ſuſpenſion, anticipation, or tranſition, clearly ſhown.

Chap. V. Of the Triad, and its Inverſions. After particularizing the inverſions of the major and minor triads, Mr. K. enters very fully into the nature of the diminiſhed triad, a chord which makes a conſpicuous figure in the ſyſtem of Kirnberger, and which is very liable to be confounded with an incomplete chord of the fifth and ſixth. The difference between them is however made obvious by the motion of the harmony, the doubling ſome of the parts in compoſition, and the effect derived from its uſe in a ſucceſſion of ſevenths.

Chap. VI. Of the Chord of the Seventh, and its Inverſions. The ſixth ſection of this chapter contains remarks of the greateſt importance to all compoſers, concerning the liberties taken in the reſolution of the ſeventh. We agree with Mr. K. concerning the diminiſhed ſeventh, that it is not a fundamental chord (p. 43) but we are not quite ſatisfied with the term ſuſpended, which we think rather improperly applied.

(To be continued.)

ART. XI. *The Paſtoral Care. By the late Alexander Gerard, D. D. F. R. S. E. Profeſſor of Divinity in the Univerſity and King's College of Aberdeen; and One of his Majeſty's Chaplains in Ordinary for Scotland. Publiſhed by his Son and Succeſſor Gilbert Gerard, D. D. One of his Majeſty's Chaplains in Ordinary for Scotland.* 8vo. 427 pp. 7s. Cadell and Davies. 1799.

THE name and character of Dr. Alexander Gerard beſpeak attention to this work*, which yet, in ſtrictneſs, is his in matter rather than in form. It was, ſays the editor, "part of my late father's theological prelections as Profeſſor of Divinity. I know not whether he ever intended to publiſh it; but had he lived to prepare it for the preſs, it would have appeared in a much more perfect form than that in which it is now offered to the public." It appears however to want but

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* We are much obliged to an anonymous correſpondent for an elaborate review of this book, which at the ſame time we could not adopt; firſt, becauſe it was anonymous; ſecondly, becauſe it was much too extenſive. We have, however, availed ourſelves of ſome paſſages.

little

little, except the removal of a few negligences and local improprieties from the language.

It is not very uſual to take the exact title of a work already approved and eſtabliſhed, to apply to a new production; and the editor does not inform us why it was thought proper, in this inſtance, to borrow from Biſhop Burnet, whoſe *Paſtoral Care* is very often cited in the margin. It might be called "the Paſtoral Care for Scotland," being adapted to the ſituation of clergymen in that national church; but certainly, as the editor remarks, is ſuch as "may not be unprofitable to thoſe of other perſuaſions." Many duties of Chriſtian prieſts are general, and muſt be preſcribed in every church that can deſerve the name; nor is it wholly uſeleſs to enable us to compare the practice of one eſtabliſhment with another, and to weigh their reſpective merits.

After an Introduction, which explains the general neceſſity for preparatory ſtudy, the ſubject of the work is reduced to three heads: 1. The Importance of the Paſtoral Office; 2. The Duties belonging to it; 3. The Requiſites for performing them. Theſe general heads are ſubdivided into Chapters and Sections, exhibiting altogether a very correct and methodical view of the topic under conſideration. Dr. Gerard ſeems indeed to have ſtudied arrangement with great care and ſucceſs, under the ancient maſters; and his Introduction is ſo truly Ariſtotelian, that, put into ſuitable Greek, a great part of it might paſs for a fragment of that author's works. It muſt be owned, nevertheleſs, that this method of opening a ſubject, and laying the foundation in logical and metaphyſical generalities, is of real uſe only in the infancy of ſcience. It tells what is equally applicable to all enquiries; nor can there be any didactic treatiſe which might not, with equal propriety, commence with the words which begin this Introduction. "In every purſuit it is of great importance, firſt of all, to fix a proper end: for the nature of the end determines the means which are ſuitable, and the courſe we muſt take to attain it," &c. At this time of day, poſitions ſo very general may ſurely be taken for granted; and an author with more neatneſs, and greater ſatisfaction to his reader, may commence at a point more cloſely related to his ſubject. The concluſion of the Introduction comes home to the point in a manner highly uſeful.

"Every perſon who conſiders the preſent ſtate of things, muſt be ſenſible that there is great need to inſiſt on the real nature of the Paſtoral Office. In all ages the beſt men have complained that the generality entered on it too forwardly, and without ſufficient preparation. At preſent, many ſeem to think ſcarcely any preparation neceſſary. They beſtow very few years upon it; and they muſt be conſcious, how ſmall

a part even of theſe they employ for the very purpoſe of qualifying themſelves for it. While a long apprenticeſhip is required for every ordinary trade, while intenſe ſtudy and application are acknowledged to be neceſſary for every other learned or liberal profeſſion, little ſtudy or application is imagined to be needful for the buſineſs of a clergyman. This cannot fail to render many unfit for performing it with ſatisfaction to themſelves, or with honour in the eyes of the world; and it plainly tends to bring the office into diſcredit, and to make men think that any perſon is ſufficiently qualified for being entruſted with it. An effectual check to this evil, by public authority, would be highly deſirable, but, I fear, it can ſcarcely be expected. It is for this reaſon, the more neceſſary to endeavour to impreſs you with a ſenſe of the genuine nature of the Paſtoral Office for which you are candidates. This will aſſiſt you in your preparation for it: and this will leave it on every one's conſcience to determine how far he is really fit to enter on it." P. 5.

The firſt Part, on the Importance of the Paſtoral Office, contains only two Chapters. 1. On the Dignity of the Paſtoral Office; 2. On the Difficulties of it. Theſe are explained, the former in four, the latter in three ſubordinate Sections. Part II. On the Duties of the Paſtoral Office, has four Chapters. 1. Private Duties reſpecting Individuals. 2. Private Duties reſpecting leſſer Societies. 3. Public Duties reſpecting a whole Pariſh. 4. Eccleſiaſtical Duties reſpecting the Church in General. The private duties to individuals are arranged under nine heads. 1. Example. 2. Private Inſtruction. 3. Private Exhortation. 4. Counſelling. 5. Viſiting the afflicted. 6. Reproving. 7. Convincing. 8. Reconciling Differences. 9. The Care of the Poor. Among thoſe leſſer ſocieties, towards which the Scottiſh paſtor has particular duties, we find mention made of *Fellowſhip Meetings* (p. 223). Theſe, to an Engliſh reader, will require ſome explanation. They are meetings of private Chriſtians, either among themſelves or with their miniſter, employed in devotion, and in exciting one another to love and good works. They are very far from being univerſal in Scotland, and, conſidering the people of whom they are generally compoſed, and the manner in which they are too often conducted, Dr. G. recommends that they ſhould be tolerated rather than encouraged. When a miniſter finds ſuch meetings eſtabliſhed in his pariſh, the Profeſſor gives directions how to conduct them, and particularly recommends his perſonal attendance. As ſuch meetings have at times been formed in England, and have even lately been recommended in ſome places*, we ſhall inſert Dr. Gerard's

* On this ſubject we expreſſed our opinion, in conſidering the "Report from ſome of the Clergy of Lincoln." Brit. Crit. vol. xv, p. 414.

very

very uſeful and important conſiderations and directions on the ſubject.

"It cannot be doubted that meetings of private Chriſtians, either among themſelves, or with their miniſter, if they were managed aright, and judiciouſly employed in devotion, and in exciting one another to love and good works, might be attended with very conſiderable advantages. But at the ſame time it is plain from experience, that they have ſeldom been managed aright, and that they have in fact generally been attended with real inconvenience; they are too much confined, as all who chooſe are not admitted to them, though their morals may be unexceptionable; they are chiefly compoſed of perſons who are diſpoſed to idleneſs, and think they cannot mind religion, without neglecting their worldly buſineſs and many of the ſocial duties of life; of ſuch perſons as are conceited of their knowledge, on account of their dipping into abſtruſe and diſputable ſubjects, or of their peculiar ſanctity on account of the orthodoxy of their opinions; of ſuch perſons as place almoſt the whole of religion in a punctual obſervance of the ceremonial duties of it, and thus ſubſtitute ſuperſtition in the place of holineſs; of ſuch perſons as are under the influence of a weak and ignorant enthuſiaſm; and, in a word, of ſuch as think they derive great merit from their attending ſuch meetings, and on that account regard themſelves as the only godly perſons, and deſpiſe others who are perhaps much better and more virtuous than they. The conſequence of perſons of ſuch characters meeting together, is generally to promote their ſpirit of ſuperſtition, to foſter their enthuſiaſm, to flatter their hypocriſy, to cheriſh their conceit and ſpiritual pride, and their phariſaical contempt of others. When they are met, the ſpirit that reigns in them will make their converſation tend rather to pervert than to improve their religious ſentiments; their ſpirit, joined with their ignorance, will render their devotions often full of abſurdities and extravagance. This has been ſo generally the effect of theſe meetings, the abuſe of them has been ſo frequent, that it appears to me, they ſhould rather be ſhunned upon the whole, than countenanced by a miniſter; if they have not been cuſtomary in his pariſh, it will be better not to introduce them. All the good effects that could be expected from them will be much more certainly and more effectually promoted, by the occaſional private inſtructions and exhortations which we have formerly recommended; and by exciting thoſe who live in the ſame neighbourhood to converſe about religion, and admoniſh each other in the way that we have already hinted; and they will be promoted by this means, without the danger of thoſe abuſes which have often ariſen from formal meetings. If a miniſter find that meetings of this ſort have been already introduced into his pariſh, it can ſeldom be prudent to attempt to diſcourage or to aboliſh them, all at once; this would only irritate the people, and in a great meaſure deſtroy the miniſter's uſefulneſs: if he ſhould refuſe to attend them, the people would hold them by themſelves, and be apt to proceed to a greater height of extravagance, than if he were preſent. He ought, therefore, to ſet himſelf to eſtabliſh ſuch regulations as may tend to prevent the abuſes of them, and render them ſubſervient to a good purpoſe; he ſhould take care

to

to be always preſent at them himſelf; he ſhould appoint them to be held at ſuch times as may not interfere, either with their worldly buſineſs, or with their other duties; he ſhould take care that they be not confined to a particular ſet of people of a phariſaical ſpirit, but that all who are unexceptionable in their morals have free acceſs to them; he ſhould take care that all ſubjects to be diſcourſed on, be propoſed at a previous meeting; he ſhould hinder every ſubject from being introduced, that tends to lead them into uſeleſs ſpeculations, intricate diſputes, or ſuperſtitious and enthuſiaſtical notions; he ſhould allow only ſuch ſubjects to be introduced, as have a real tendency to make them wiſer and better, by either explaining or enforcing the duties of religion; and he ought to lead them to conſider them in thoſe views, in which they tend moſt ſtrongly to produce this effect; and, to keep to this way of conſidering them, he ſhould recommend it to the people to conſider the ſubject carefully by themſelves, before they venture to ſpeak on it in the preſence of others. When any of them vent any thing abſurd or enthuſiaſtic, they ſhould be immediately checked and corrected. None ſhould pray but thoſe who are deſired by the miniſter; and when they utter any thing extravagant in prayer, it ſhould not only be pointed out to them, but they ſhould be hindered from attempting it again for ſome time, till they learn to think more ſoberly and juſtly. The miniſter ſhould always be careful to inculcate on them, that they are no better than their neighbours merely for attending theſe meetings; that they are only uſeful ſo far as they are means of rendering them more virtuous in their ordinary conduct. By ſuch means as theſe, a miniſter of prudence may, in a great meaſure, prevent the abuſe of fellowſhip meetings, and turn them to real advantage: and when he finds that they are already introduced into a pariſh, and that the people are fond of them, it will generally be better to model them in this way, into an uſeful form, than to attempt aboliſhing them altogether."

In conſidering the "public duties reſpecting a whole pariſh," the chief attention is paid to the ſubject of preaching, which occupies 120 pages. This part ſeems more particularly to have received the attention and finiſhing hand of the author, and the ſubject is treated in a very judicious and maſterly manner, with great accuracy of diviſion, and clearneſs of language. So much has already been written, and well-written, upon this ſubject, by Taylor, Claude, and many others, that after all it may perhaps be wiſhed, that the particular care of Dr. G. had been exerciſed upon ſome other part of the work. He ſpeaks decidedly in favour of writing ſermons, but not of reading them; recommending rather what he calls *mandating*, by which he means committing them to memory. If, however, from defect of memory, or any other cauſe, this taſk be found impracticable, or too laborious, he allows of reading, on which he makes the following obſervations:

"But though *mandating* be not abſolutely neceſſary to good preaching, good reading is indiſpenſably ſo. To read ſervilely, with one's eyes

eyes conſtantly fixed on his papers, is diſguſting to an audience. It ſhows ſomething ſo cold and lifeleſs in a preacher, that what he ſays, be it ever ſo good in itſelf, can never affect his hearers. A preacher ought always to peruſe his ſermon till he enter thoroughly into the ſpirit of it, and be able, with a glance at his notes* now and then, to deliver it with facility and propriety. To read well is an accompliſhment of much greater importance than many are apt to imagine. It admits of all that warmth and animation, of all that action which is neceſſary or becoming in the pulpit, and will, in a great meaſure, ſuperſede the neceſſity of *mandating*." P. 354.

Theſe remarks are highly judicious; and, in our opinion, ſuch reading, and ſuch only we would recommend, is highly preferable to memorial delivery. The advantages ſeem to be equal, and the ſaving of time prodigious. A clergyman much employed in preaching, were he to deliver his diſcourſes memorially, muſt, we fear, ſacrifice almoſt all his other duties to the taſk of writing ſermons, and committing them to memory.

There are occaſional blemiſhes in the language of this uſeful work, which ought undoubtedly to have been removed; for the plea of being born north of the Tweed can hardly be allowed at this time, to men of education, in excuſe for ſuch failures. We meet with *pled* for pleaded, p. 109; *timeous* for timely, p. 181; to "*aſk at*" a perſon, p. 221, &c. The book however muſt, in juſtice, be recommended as dictated by a becoming zeal for religion; and offering, in general, counſels and directions ariſing from right views, and a judgment remarkably ſound.

Art. XII. *Turner's Embaſſy to Tibet.*

(Concluded from our laſt, p. 12.)

HAVING in our former number accompanied the traveller to the frontiers of Tibet, we now enter that extraordinary region with him. The entrance is diſtinguiſhed by the drearieſt objects in nature, by ſeverity of cold, by mountains clothed with perpetual ſnow, and by feeble vegetation. Yet the ſcenery is repreſented as altogether ſublime; and the author in his progreſs had occaſion to remark various objects of

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* Rather "*book*;" for notes ſuppoſe the ſermon not fully written, which here ſeems to be the caſe conſidered.

intereſt,

intereſt, which are detailed from p. 197 to p. 217; ſuch as the ſuperſtition of the people, mineral ſprings, a lake of natron, a ſingular animal like a rat, except that it had no tail, probably the Daman Iſrael of Egypt, and a Tibet village, which is thus repreſented.

"A Tibet village by no means makes a handſome figure. The peaſant's houſe is of a mean conſtruction, and reſembles a brick kiln in ſhape and ſize, more exactly than any thing to which I can compare it. It is built of rough ſtones, heaped upon each other without cement, and, on account of the ſtrong winds that perpetually prevail here, it has never more than three or four ſmall apertures to admit light. The roof is a flat terrace, ſurrounded with a parapet wall two or three feet high; on this, are commonly placed piles of looſe ſtones, intended to ſupport a ſmall flag, or the branch of a tree; or elſe as a faſtening for a long line, with ſcraps of paper, or white rag, ſtrung upon it like the tail of a kite; this being ſtretched from one houſe to another, is a charm againſt evil genii, as infallible in its efficacy, as horſe ſhoes nailed upon a threſhold, or as ſtraws thrown acroſs the path of a reputed witch.

"This was a bleak looking place, and there was hardly the appearance of any thing animated about it. Being indolently diſpoſed, and prompted merely by curioſity, I ſtrolled alone among the houſes; and, ſeeing every thing ſtill and quiet, I turned into one of the ſtone encloſures, which ſerve as folds for cattle. The inſtant I entered the gate, to my aſtoniſhment, up ſtarted a huge dog, big enough, if his courage had been equal to his ſize, to fight a lion. He kept me at bay with a moſt clamorous bark, and I was a good deal ſtartled at firſt; but recollecting their cowardly diſpoſition, I ſtood ſtill; for having once had one in my poſſeſſion, I knew that they were fierce only, when they perceived themſelves feared. If I had attempted to run, he probably would have flown upon me, and torn me in pieces, before any one could have come to my reſcue. Some perſon came out of the houſe, and he was ſoon ſilenced.

"If Bootan, compared with Bengal, exhibits a vaſt contraſt of country and climate, there is no nearer analogy between Tibet and Bootan.

"Bootan preſents to the view, nothing but the moſt miſ-ſhapen irregularities; mountains covered with eternal verdure, and rich with abundant foreſts of large and lofty trees. Almoſt every favourable aſpect of them, coated with the ſmalleſt quantity of ſoil, is cleared and adapted to cultivation, by being ſhelved into horizontal beds: not a ſlope or narrow ſlip of land between the ridges, lies unimproved. There is ſcarcely a mountain, whoſe baſe is not waſhed by ſome rapid torrent, and many of the loftieſt, bear populous villages, amidſt orchards, and other plantations, on their ſummits and on their ſides. It combines in its extent, the moſt extravagant traits of rude nature and laborious art.

"Tibet, on the other hand, ſtrikes a traveller, at firſt ſight, as one of the leaſt favoured countries under heaven, and appears to be in a great meaſure incapable of culture. It exhibits only low rocky hills, without any viſible vegetation, or extenſive arid plains, both of the moſt

moſt ſtern and ſtubborn aſpect, promiſing full as little as they produce. Its climate is cold and bleak in the extreme, from the ſevere effects of which, the inhabitants are obliged to ſeek refuge in ſheltered valleys, and hollows, or amidſt the warmeſt aſpects of the rocks. Yet perhaps Providence, in its impartial diſtribution of bleſſings, has beſtowed on each country a tolerably equal ſhare. The advantages that one poſſeſſes in fertility, and in the richneſs of its foreſts and its fruits, are amply counterbalanced in the other by its multitudinous flocks, and invaluable mines. As one ſeems to poſſeſs the pabulum of vegetable, in the other we find a ſuperabundance of animal, life. The variety and quantity of wild-fowl, game, and beaſts of prey, flocks, droves and herds, in Tibet, are aſtoniſhing. In Bootan, except domeſtic creatures, nothing of the ſort is to be ſeen. I recollect meeting with no wild animal except the monkey, in all my travels, and of game, I ſaw only a few pheaſants, once near Chuka." P. 215.

The third chapter, at this portion of the work, opens with an account of the fatal effects of the ſmall-pox, which diſeaſe proves, in this region, a moſt horrid calamity, from the ignorance of the inhabitants about its treatment. On arriving at Gangamaar, they met with a hot well; and ſaw the labourers at harveſt, who it ſeems pluck up the corn by the roots, and afterwards place it in ſmall bundles to dry. The ſpace from Phani, for fifty miles towards Teeſhoo Loomboo, is repreſented as little better than a deſert. The Valley of Jhânſu, to which Mr. Turner now brings us, is famous for the manufacture of woollen cloth, the account of which, at p. 226, is exceedingly curious. In their progreſs, the travellers were exceedingly moleſted by beggars of all ages, and of both ſexes, among them were boys who wore maſks, and played a number of antic tricks. Far different from what is ſeen in Europe, the mendicant tribe in Tibet do not ſhock by their diſeaſes and deformities, but rather endeavour to excite merriment. The fourth chapter brings us to the capital, and introduces us to the Regent; and here the work becomes in an extraordinary degree intereſting. The reception of Mr. Turner by the Regent; the regeneration of the Lama; the influence of the Court of China, with various particulars illuſtrative of the manners, civil and religious, of the people of Tibet; the deſcription of the firſt public tribute of homage to the Lama; and the ceremony of his removal from Kylee to Terpaling, occupy the fourth chapter, from p. 231 to p. 255. The fifth chapter is employed in the repreſentation of their religious ſolemnities, and is full of very curious matter; we inſert from this chapter the account of the Mauſoleum erected to the memory of the former Lama.

"When I became acquainted with theſe particulars, ſituated as I was ſo near the mauſoleum of our departed friend, I wanted not an excellent

cellent pretext for deſiring to viſit it; and having waited for a favourable opportunity, I urged my plea with ſuch ſucceſs, that the Regent, Chanjoo Cooſhoo, immediately ſignified his moſt willing acquieſcence in my wiſhes.

"Early in the morning my faithful attendant, Gooroobah, came to conduct me. Proceeding from my apartment, along the corridor, we deſcended two flights of ſtairs, and paſſing through ſome paſſages, without any communication with the ſtreet, came to a ſmall gate, which we entered, and found ourſelves in the incloſure immediately before the grand mauſoleum. Three ſides of this court yard, which was paved, were ſurrounded with a colonnade, for the occaſional accommodation of pilgrims, and other devotees. Upon the walls of this colonnade, were rudely painted many emblematical figures of gigantic proportions, illuſtrative of various parts of their ſyſtem of mythology. The two principal figures, of enormous ſize, depicted with hideous countenances, and coloured with blue and ſcarlet, repreſented incarnations of Cali. The pillars were painted with vermilion, and ornamented with gilding; and upon the pediment which they ſupported, was introduced the imperial figure of the Chineſe dragon. In the centre of the colonnade was a large gate, which opened to a principal avenue of the monaſtery. Immediately oppoſite to this gate, ſtood the portico of the mauſoleum, on the top of which, within a low railing, was placed the following device, reſembling a coat of arms. The centre piece, which was of a ſpear-like form, reſembling the leaf of the pepul tree, was placed upon a low pedeſtal. On each ſide was the figure of an animal, not unlike a deer couchant, with the head elevated, the noſe pointing upwards, and the throat reſting upon the ſhoulder, or projecting part, of the haſtated machine between them, which I conjectured to be about eight feet high. The whole extended from one ſide of the portico to the other, ſtood entirely clear of the body of the building, and was very richly gilt. It had all together the appearance of a coat of arms with ſupporters, but upon a very large ſcale. The centre piece, I was informed, contained within it ſome of their ſacred writings.

"Under the portico ſat a prieſt, who read with a book before him, apparently regardleſs of our preſence. It was his duty, together with others, who occaſionally relieved him, to pray eternally upon the ſame ſpot, and keep alive the ſacred fire, that burns before the ſhrine. Two ponderous doors, painted with vermilion, and emboſſed with huge gilded knobs, made the whole fabric ring, as their pivots grated within the ſockets, and their maſſy ſides came with ſtrong concuſſion againſt the walls. It now appeared, that the building we had hitherto ſeen ſerved only as a caſe, to cover a moſt beautiful pyramid placed within it. At the baſe of this pyramid, the body of the late Lama was depoſited in a coffin of pure gold, made by command of the Emperor of China, upon the deceaſe of the Lama at his court, and in which the body was conveyed, with the utmoſt ſolemnity and ſtate, from Pekin, through the provinces of China and Tibet, to Teſhoo Loomboo. His votaries all the way paid the moſt profound homage to his manes, and thought themſelves peculiarly bleſſed, if they could but touch the pall,

pall, or any part of the bier, as the funeral proceſſion paſſed ſlowly along.

" It is the cuſtom in Tibet, to preſerve entire the mortal remains of their ſovereign Lamas only; every other corpſe is either conſumed by fire, or given to be the promiſcuous food of beaſts and birds of prey. As ſoon as life has left the body of a Lama, it is placed upright, ſitting in an attitude of devotion, his legs being folded before him, with the inſtep reſting upon each thigh, and the ſoles of the feet turned upwards. To a perſon unuſed to the practice, this muſt be a poſture of extreme conſtraint; though Lam Rimbochay, of Bootan, has repeatedly placed himſelf in it before me, with much apparent eaſe.

" The right hand is reſted with its back upon the thigh; with the thumb bent acroſs the palm. The left arm is bent and held cloſe to the body, the hand being open, and the thumb, at right angles with the fingers, touching the point of the ſhoulder.

" This is the attitude of abſtracted meditation. The eyes, at the ſame time, being directed downwards, and half cloſed, indicate that, with the ſuſpended powers of the body, the faculties of the mind alſo, are completely abſorbed in contemplation, effectually guarded againſt wandering, and ſhut to every ſpecies of external impreſſion.

" The late Teſhoo Lama is repreſented in an effigy of gold, which crowns the pyramid, and is placed within the concave of a large ſhell, radiated alternately with white and red, the edges being ſcolloped, and projecting ſo far as to form a canopy, that incloſes within its hollow the whole body of the figure. The image is repreſented ſitting upon cuſhions, and has the drapery of a yellow ſatin mantle, negligently flowing over the lower part, whilſt a cap, reſembling a mitre, covers the head. As a tribute of reſpect, which might be gratifying to his votaries, and tend to conciliate their affection, I made an offering of a white pelong ſcarf, which the attending prieſt received, and paſſed over the ſmoke of the incenſe burning before the ſhrine, while the Goſein and others proſtrated themſelves nine times with devout humility. The prieſt then aſcended a ladder, and put one end of the ſcarf upon that hand of the image which was a little advanced; the other hung down upon the pyramid. Round the borders of the canopy were ſuſpended all the various roſaries, of the richeſt gems, uſed by the Lama during his life; they conſiſted of pearls, emeralds, rubies, ſapphires, coral, amber, cryſtal, lapis lazuli, and even beads of humble ſer-bu-jya, intermixed together, and hanging in feſtoons.

" The ſides of the pyramid were encaſed with plates of ſolid ſilver. On each ſtep that compoſed the ſtructure, which gradually diminiſhed its breadth and depth, from the baſe to the vertex, were arranged all ſorts of rarities, and articles of curious workmanſhip, which had been preſented at different times as offerings to the late Lama. Among theſe, were various coſtly ſnuff-boxes, and valuable trinkets, the tribute of the Emperor; with choice ſpecimens of China, large jars of old blue japan, and maſſes of lapis lazuli, variouſly arranged and diſpoſed, according to their taſte, not without conſiderable effect.

" About breaſt-high from the baſe of the pyramid, was one ſtep conſiderably deeper than the reſt, in front of which were repreſented two lions rampant, carved in relievo, and between them was placed a human

human figure, with eyes extravagantly large and prominent; his countenance was expreſſive of the moſt anxious agitation, and his perſon thrown into ſtrange contortions: his hands were applied to a ſtringed inſtrument, called a cittaur. Other inſtruments of muſic, hautboys, trumpets, and cymbals, were placed upon each extremity of the ſtep, immediately before theſe figures; and the intermediate ſpace was filled with China jars, and vaſes of ſilver and blue japan.

"On the right ſide of the pyramid was placed another image of the Lama, as large as life, and, as Poorungheer informed me, a very faithful reſemblance of his perſon. It was placed in a ſort of pulpit, beneath a canopy of ſilk, in a devout attitude, with a book before it. This image, I was given to underſtand, was not of gold, but ſolid ſilver, gilt. In front of the pyramid, on an altar covered with white cloth, were ſpread about the common objects of daily oblation; ſuch as fruits and flowers, with various kinds of corn and oil. Intermixed among the offerings, were ſeen at the ſame time ſeveral lamps burning, which, being conſidered as ſacred fire, are never permitted to go out; the ſmoke ariſing from theſe, and from a multitude of odoriferous tapers, filled the ſurrounding ſpace, and ſtrongly perfumed the air.

"On each ſide of the pyramid, hung ſuſpended from the ceiling by one end, whole pieces of the moſt beautiful ſilks and ſatins. Cloſe to the pyramid were two pieces of black velvet, embroidered all over with pearls, in ſquares like net-work, and finiſhed with a border of the ſame. Some pieces of very handſome Engliſh brocades, and Benares gull-budden, completed this rich diſplay. On the ſurrounding walls were painted, from the bottom to the top, many rows of Gylongs, repreſented in the act of praying.

"Upon the floor, and on all ſides, were high piles of ſacred books, appertaining to the religion of the Lamas, which orthodox profeſſors of that faith, induſtriouſly employ themſelves to augment with voluminous commentaries." P. 258.

The remainder of the volume will well repay the attention of the reader, being employed in the deſcription of a region, of a people, and of manners, of which no European can, by any thing he has before had the opportunity of peruſing, form an adequate idea. We would gladly give more extracts, but are obliged to reſerve all the ſpace we can allow for a part of the Appendix, beyond all compariſon curious; and this is the narrative of the particulars of the journey of Teeſhoo Lama and his ſuite, from Tibet to China, from the verbal report of Poorungheer Goſein. We much regret that we can only give a part of this; paſſing over the journey to China, which is wonderfully intereſting, the firſt meeting of the Lama and the Emperor is thus repreſented:

"After this, continuing their journey for fifteen days, to a conſiderable town, called Singhding, he was met by another prince, a younger ſon of the Emperor, who, after being introduced, and his preſents received,

ceived, informed the Lama, that the Emperor was arrived at a country ſeat, called Jeeawaukho, about the diſtance of twenty-four miles from Singhding, whither he had come to receive the Lama, and where there were moſt beautiful and extenſive parks and gardens, with four or five magnificent houſes.

"The Lama proceeded next morning, attended by the princes, &c. to wait upon the Emperor; and being arrived within about three and a half coſs, or ſeven miles, of the Emperor's reſidence, he found the troops of the Emperor formed in a rank entire, on each ſide of the road, between which he, and the princes, with his brother, and ſix of his followers only (the writer of this was one of his attendants at this time, by the Lama's particular deſire) paſſed on all the way to the palaces of Jeeawaukho; and upon the Lama, &c. entering the inner garden, where the Emperor's own palace is ſituated, the Emperor met him, at the diſtance of at leaſt forty paces from his throne, on which he uſually ſat; and immediately ſtretching forth his hand, and taking hold of the Lama's, led him towards the throne, where, after many ſalutations, and expreſſions of affection and pleaſure, on both ſides, the Lama was ſeated by the Emperor upon the upper-moſt cuſhion with himſelf, and at his right hand. Much converſation enſued; and the Emperor was profuſe in his queſtions and inquiries reſpecting the Lama's health, the circumſtances of his journey, and the entertainment he had met with upon the road. Having ſatisfied the Emperor as to theſe particulars, the Lama preſented him with the rarities he had brought for that purpoſe; all of which the Emperor received in the moſt gracious manner. After about an hour's converſation, the Lama withdrew, being preſented by the Emperor with one hundred thouſand taunk, or illeting of ſilver, and many hundred pieces of curious ſilks, ſome ſtrings of pearls, and other curioſities of China. Each of his attendants were alſo preſented with one hundred taunk in ſilver, and ſome pieces of brocade.

"The Lama then withdrew, and was conducted to a magnificent palace, about one mile from the Emperor's, which had been erected for his abode.

"On the next day the Emperor, with the princes, and many nobles of the court, attended by five thouſand troops, viſited the Lama; who advanced half way to the gate to meet them, where he received the firſt ſalute from the Emperor. The uſual compliments on both ſides having paſſed, the Lama entreated the Emperor to take the ſeat to the right, which, with ſome reluctance, he complied with: but, before the Emperor took his ſeat, he preſented the Lama with the following preſents; two lockbaws, or cloaks of curious and moſt valuable furs; one ſtring of rich pearls; four thouſand pieces of brocades; fifty thouſand taunk of ſilver; and two curious pictures, ornamented with jewels.

"After ſome indifferent converſation, the Emperor then communicated his wiſhes more at large, with reſpect to the deſire he felt of being inſtructed in ſome myſteries of the Lama's religion. They accordingly withdrew, attended only by Cheengeea Gooroo, to another part of the palace, where three ſeats were prepared, the one in the centre larger than either of the others in extent, and riſing conſiderably higher, upon which the Lama ſeated himſelf, placing the Emperor on

that

that lower, which ſtood to the right, and Cheengeea Gooroo on that at his left. The Lama then, bending his head towards the Emperor, whiſpered in his ear for about a quarter of an hour, and then ſetting himſelf upright, began to repeat aloud certain tenets, or religious ſentences, diſtinctly, which the Emperor and Cheengeea Gooroo continued to repeat after him; and in this manner each ſentence was repeated, until the Emperor and his Gooroo were perfect in them. This ceremony laſted upwards of three hours, whilſt all their attendants were kept at a conſiderable diſtance, in the outer apartment, except two or three devout men, whoſe attendance on the Lama, at certain intervals of the ceremony, was neceſſary, and were occaſionally called in.

"The ceremony being concluded for that day, the Lama attended the Emperor half way to the gate, where they ſeparated, and each retired to their reſpective palaces of reſidence. After four days the Lama, by an invitation, waited on the Emperor at his palace, where they were entertained for ſome time with muſic, and the dancing of boys. After the entertainment, Cheengeea Gooroo, ariſing from his ſeat, behind the Emperor, came in front, and addreſſing him, told him that the Lama wiſhed to mention to him a circumſtance, which friendſhip required him not to neglect. The Emperor then, turning to the Lama, deſired he would ſpeak without reſerve, when the Lama proceeded to inform him,—"In the country of Hindoſtan, which lies on the borders of my country, there reſides a great prince, or ruler, for whom I have the greateſt friendſhip. I wiſh you ſhould know and regard him alſo; and if you will write him a letter of friendſhip, and receive his in return, it will afford me great pleaſure, as I wiſh you ſhould be known to each other, and that a friendly communication ſhould, in future, ſubſiſt between you." The Emperor replied, that his requeſt was a very ſmall one indeed, but that this, or any thing elſe he deſired, ſhould be readily complied with: he continued to inquire of the Lama what that prince or governor's name was, the extent of the country he ruled over, and the number of his forces, &c.? upon which the writer of this narrative was called into the preſence of the Lama, and deſired, by him, to anſwer the inquiries of the Emperor, reſpecting the governor of Hindoſtan, as he, the writer, had been often in his country. The writer then informed him, that the Governor of Hindoſtan was called Mr. Haſtings, that the extent of the country he governed was not near equal to that of China, but ſuperior to any other he knew, and that the troops of that country upwards of three lacks of horſemen. The converſation then took another turn for half an hour, when the Lama withdrew. During twenty-ſix days, that the Emperor and Lama continued at the palaces of Jeeawaukho, ſeveral viſits were mutually paid, in the moſt friendly and intimate manner. The Emperor ſtill continuing to make rich preſents to the Lama, whenever he viſited him.

"Upon their departure from Jeeawaukhoo towards Piechein, or Pekin, the Emperor, with his retinue, took a road which lay a little to the left, in order to viſit the tombs of his anceſtors; and the Lama, attended by the princes, and Cheengeea Gooroo, proceeded on the direct road towards Pekin, for ſeven days, till they arrived at a palace called Seawrah Soommaw, in the neighbourhood of Pekin, about

two

two miles without the exterior wall of the city, where the Lama was lodged in a very magnificent houſe, ſaid to have been built for his reception. Here, during five days, he was conſtantly attended by many of the Emperor's relations, from the city, and almoſt all the nobility of the court.

"The ceremony of introduction, and mode of receiving the bleſſing of the Lama, at the time of being preſented to him, may here be beſt remarked. When any of the princes, or immediate relations of the Emperor's, were preſented, they were all received by the Lama, without moving from where he ſat, but they were diſtinguiſhed by his laying his bare hand upon their heads, whilſt he repeated a ſhort prayer, or form of bleſſing. The nobility, or men of the ſecond rank, when introduced, went through the like ceremony, except, that the Lama wrapt a piece of clean ſilk round his hand, and in that manner reſted it on their heads, whilſt he repeated the bleſſing; and for thoſe of inferior note, a piece of conſecrated wood, of about half a yard long, was ſubſtituted, and held by him in his hand, with the end of which he touched their heads, in the like manner as he had the others with his hand.

"After five days reſidence here, during which time he was almoſt continually employed in conferring his bleſſing, as above, information was brought him of the approach of the Emperor towards Sewarah Soommaw, and that he was at the diſtance of nine or ten coſs. The Lama proceeded next morning to meet him, and halted at a country houſe of the Emperor's, about eight miles from Sewarah Soommaw, to refreſh. Here he received a meſſage from the Emperor, requeſting him not to fatigue himſelf by coming any farther. The Lama in conſequence halted, and ſent his brother, with ſeveral others, to meet the Emperor, and preſent his compliments. Upon the Emperor's arrival, the Lama met him at the door, and, taking him by the hand, conducted him to an apartment, where they converſed and drank tea together. After an hour, the Lama was conducted to another houſe, prepared for him in the garden, by the Emperor himſelf, who took leave at the door, and returned to his own. He then ſent for his eldeſt ſon, and gave him orders that, on the next morning, he, with a ſplendid retinue, ſhould attend the Lama, and conduct him to ſee all his country palaces, places of worſhip, &c. in the neighbourhood of Pekin; and alſo to the great lakes, upon which were two large ſhips, and many ſmaller veſſels; and that he would be attentive to point out to the Lama every thing that was curious about the city.

"The prince immediately waited upon the Lama at his houſe, and informed him of the orders he had received from the Emperor; and that he, with his attendants, and Cheengeea Gooroo, would be in readineſs to attend him accordingly.

"Next morning the prince attended the Lama, and conducted him to the famous gardens, and palace of Kheatoon, where only eight of the Lama's attendants were allowed to enter. After examining all the curioſities of the garden, he paſſed that night in the palace. The two following days were taken up in the like manner; viewing different places and curioſities about the city. Repoſing himſelf for the

night in the houſe he had before occupied, he was viſited the next morning by the prince, the Emperor's eldeſt ſon, who informed him that many of the emperor's favourite women were in a palace, in a diſtant part of the gardens, and that they had expreſſed much anxiety to ſee the Lama, and receive his bleſſing; and that it would be agreeable to the Emperor's wiſhes, that he, the Lama, ſhould viſit them, which he accordingly did: and being placed oppoſite a door of their apartments, upon an exalted ſeat, a purdow, or ſkreen, of a yellow kind of gauze, being dropt before the door, the ladies approached it, one by one, and having juſt looked at the Lama through the gauze, each, according to her rank and abilities, ſent her offering or preſent by a female ſervant, who delivered it to one of the Lama's religious companions that were allowed to continue near him; and upon the preſent being delivered to him, and the name of the perſon announced, he repeated a prayer, or form of bleſſing, for each; all the time bending his head forward, and turning his eyes directly towards the ground, to avoid all poſſibility of beholding the women. This ceremony, which took up four or five hours, being ended, the Lama returned to the place he had occupied for ſome nights paſt, where he continued that night, and the next morning returned, with the prince and his attendants, to the gardens, where they had left the Emperor.

"The next morning the Lama viſited his Majeſty, and was received with the uſual reſpect and ceremony. After converſing ſome time, reſpecting the curioſities that the Lama had examined for ſome days paſt, the Emperor told him, that he had ſtill a greater to ſhow him than any he had yet viſited; and, added he, it ſhall be my own care to carry you to ſee it; whereupon, riſing from their ſeats, the Emperor took the Lama by the hand, and leading him to a temple, in a different part of the garden, he ſhewed him a magnificent throne, and informed him, that it was an ancient and invariable cuſtom of the Emperors of China, to ſeat themſelves upon it, at certain times, to hear and determine all matters of complaint that might be brought before them: and that ſuch was the extraordinary virtue of this ſeat, that, according to the juſtice or injuſtice of the Emperor's decrees, his exiſtence or immediate death depended. This temple, and ſeat of juſtice, he ſaid, had been erected by divine command, and had exiſted for many thouſand years.

"After having paſſed an hour or two in explanation of this famous temple, the Emperor returned to his palace; and the Lama accompanied Cheengeea Gooroo to the houſe of the latter, in the ſame gardens, where he was entertained with great reſpect; and during the whole night the Lama did not go to ſleep, but continued in prayer with Cheengeea Gooroo, and inſtructing him in certain forms of religion and prayer. In the morning, on the Lama's departure for his own houſe, he received rich preſents from Cheengeea Gooroo. The Lama repoſed there for two days, when he was attended by the prince and Cheengeea Gooroo, according to the Emperor's commands, to conduct him to the great pond, or lake, on which are two famous veſſels of the Emperor's, of a moſt extraordinary ſize and conſtruction; each having five or ſix ſtories of apartments, one above the other, all of which are carved and gilt in the moſt curious and ſuperb manner.

"There

There are two iſlands in the lake, on one of which ſtands the
ror's private palace, where his women are kept, and which can
e approached by boats. On the other iſland ſtands a very mag-
t Chineſe Putawlaw, or temple of public worſhip, which is ap-
hed by a handſome ſtone bridge: here the Lama paſſed the
; and in the morning proceeded to viſit the very famous Putaw-
r temple of public worſhip, in the city of Pekin, where hangs a
which, the Chineſe aſſured the writer of this narrative, weighs
rds of twenty thouſand maunds, and requires an hundred men
g it. This, however, never is attempted, but to call the people
ns, in caſe of invaſions, inſurrections, or on public thankſgivings
y ſignal bleſſing or victory.

Having paſſed ſome hours in prayer at this place, the Lama re-
d to his place of abode, near the city; and after three days he
iſited by the Emperor, on his way to the royal palace, in the fort,
ſtands in the centre of the city of Pekin. On the following
he Lama viſited him there, and was received with great pomp,
very mark of reſpect, inſomuch that the Emperor met him at the
and taking him by the hand conducted him immediately into
ivate apartments of the Empreſs, whither no perſon whatever was
ed to attend them. Their viſit to the Empreſs laſted about half
r, when they returned into public; where they ſat and converſed
hour longer, and the Lama then returned to his own houſe.

After ſome days, the Emperor having informed the Lama that
ſhed to perform ſome acts of devotion at one of the principal
es of worſhip in the city, they met there at the time appointed,
fter having continued in prayer together for two or three hours,
ied and aſſiſted by Cheengeea Gooroo, and a few of the Lama's
ous friends, they departed and returned, the Emperor to his pa-
and the Lama to his own houſe.

Several meetings of this kind occurred at the ſame place of wor-
between the Emperor and the Lama, during a period of ſome
s; and as it was generally the cuſtom to have ſome refreſhments
its, &c. at the temple, after their acts of devotion were finiſhed,
ama, at one of theſe entertainments, took the opportunity, in
g of the writer of this, and many others, to remind the Empe-
hat he had ſome time before mentioned to him a Prince, or Go-
, of Hindoſtan, called Mr. Haſtings, with whom he, the Lama,
rict friendſhip; and repeated his wiſh, that the Emperor ſhould
him, and hold friendly intercourſe with him alſo, by writing to
nd receiving his friendly anſwers. Much more was ſaid by the
on this ſubject; to all of which the Emperor replied, that he
only aſſure the Lama he joined moſt heartily with him in what
hed, as it would give him much pleaſure to know and correſ-
with the Governor of Hindoſtan, his friend; and, to convince
his ſincerity, he would, if the Lama deſired it, cauſe a letter
mmediately written to the Governor, in ſuch terms as the Lama
dictate; or, if the Lama thought it would be more effectual
s eſtabliſhing the friendſhip he wiſhed, that the letter ſhould be
ineſs when the Lama took his departure from China; and that
ld take it with him, and have the care of forwarding it, in

ſuch manner as he thought beſt, to the Governor of Hin
The latter mode the Lama made choice of, and expreſſed much
faction." P. 461.

At this critical period the amiable Lama was ſeized wi
ſmall-pox, of which malady he died.

The volume concludes with this very intereſting paper;
we ſhall not conclude our account of it, without a few
remarks.

At p. 44, we meet with the following curious incident

"While reſting on this elevated ſtation," ſays Mr. Turner,
were cautioned by the Booteas to preſerve the profoundeſt ſilence
to beware of the danger of diſturbing the elements by any ſound
than a whiſper. We were ſeriouſly aſſured, that the concuſſion
air, occaſioned by loud converſation, would inevitably bring do
us torrents of rain."

This paſſage the reader will do well to compare with
curious notes on the ſame ſubject, which occur in Der
Phyſico-theology.

At p. 52, is a dreadful account of nine houſes being
in a tempeſtuous night, with all their inhabitants, by a
cane, and not a veſtige of them was ever after to be ſeen.
the Iter Alpinum of Scheutzer, deſcriptions may be fou
ſimilar ſubmerſions from the ſame cauſe.

The poiſon made uſe of by the Booteas for their ar
and deſcribed by Mr. Turner at p. 119, well deſerves
compared with Doctor Bancroft's account of the Wenar
ſon in Guiana.

If the reader will conſult pp. 28 and 143 of this volum
muſt neceſſarily be impreſſed with the ſingular coincidenc
tween the ſuperſtititous prejudices of the Bouteas and
betians, and thoſe of the ancient Egyptians. This is rem
ably exemplified in their placing a death-head before them,
in their veneration for the Lotus.

The peculiar deſcription of mountains piled on mounta
at p. 146, exhibits more ſtriking proofs of the diſruption
caſioned by the great deluge, than are to be found ev
Switzerland, or in any part of the Alps. It is ſtill a
curious circumſtance recorded at p. 224, that the traditi
an univerſal deluge is, at this period, prevalent at Tibet.

Old Britiſh manners and uſages are invariably found
ſonant to thoſe of patriarchal times and places. This re
is corroborated by the ſimilarity between the patriarchal
preſerved in Tibet, and the old Britiſh coricle; ſee p.
Another ſtriking ſimilarity preſents itſelf at p. 229, where it

, that the Tibetian caſtles are hill-fortreſſes, in all reſpects the old Britiſh fortreſſes.

The repreſentation of the cup-bearer at p. 246, and his high portance of ſtation and character, brings to mind various lar deſcriptions in ancient authors, and particularly reminds reader of the cup-bearer of ancient Egypt. The idolatry of Tibet, as well as of Egypt, ſeems not improbably to e had its origin in the profound reſpect paid to the dead.

We find at p. 292, that a tradition obviouſly prevails among Tibetians, that the planets are habitable worlds; and their latrous reverence for them, ſeems to have ariſen from the e miſtaken idea that has led them to venerate the dead.

The Tibetians appear to have had originally a true patri-hal religion (ſee p. 306) and its great corruption, in all pro-ility, was derived from India; and not unlikely this might pen at the ſame period, that the debaſement of the old pa-rchal religion of China came from the ſame place. The jecture may alſo be allowed, that this might happen about time of the birth of Jeſus Chriſt. Being warned by an ient prophecy, they ſent for light from the weſt, and when ir ambaſſadors were ſtopped in India, they brought back to ina the abominable idolatry of Fo.

The repreſentation of Tibetian nunneries and monaſteries p. 312, is Pagan popery, and what is popery but Pagan cor-tion? The account of the Tibetians' practice at p. 342, by ich it appears, that by diſcipline they learn to "paſs the epeſt water courſes in an erect poſture," deſerves to be com-red with what we are told in Hawkſworth's Voyages, of the ll of the South-Sea Iſlanders. It ſeems to have been a very ient accompliſhment, though now generally loſt.

P. 343. "Gyeung (the mother of the Lama) fed ſparingly, ting only fruit. She was reſtricted ſhe ſaid, whilſt ſuckling e Lama, from all animal food, as well as from the uſe of irits."

This neceſſarily brings to mind the prohibition to the mo-er of Sampſon, Judges xiii, v. 3 and 4.

"And the Angel of the Lord appeared unto the woman, and ſaid o her, behold now thou art barren and beareſt not, but thou ſhalt nceive and bear a ſon.

"Now, therefore, beware I pray thee, and drink not wine, nor ong drink, and eat not any unclean thing."

We find at p. 372, that the ancient cuſtom of uſing, and of kkoning by talents, prevails among the patriarchal people of ibet.

We could eaſily ſubjoin various other remarks, of a tendency prove that the higheſt gratification, as well as much impor-

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tant and intereſting information, muſt neceſſarily be obt
from the peruſal of this volume; of the ſucceſs of which
the public, there cannot be the ſmalleſt apprehenſion.

ART. XIII. *Charge, delivered by William, Lord Biſh
Cheſter, to the Clergy of his Dioceſe; and publiſhed at
Requeſt.* 4to. 19 pp. 1s. Hanwell and Parker,
ford; Rivingtons, &c. London. 1799.

THE Biſhop begins by aſſuring his Clergy, that he ſh
not ſo long have poſtponed the Viſitation of ſo extenſ
Dioceſe, had the ſtate of his health permitted him to under
it. He then expreſſes his ſatisfaction in the general conduc
his clergy. Here he "places foremoſt the very cheerful c
currence of the beneficed clergy, in giving effect to an act
the legiſlature, which pointed out the neceſſity of increa
the ſtipends of the aſſiſtant curates." P. 1. This is o
among the many ſatisfactory anſwers which might be p
duced, to the calumnious charges of the enemies of the e
bliſhed church, againſt the Biſhops and the beneficed cler
for declining to render the Curates'-Act effectual. We kno
that its efficacy has been felt extenſively; and we truſt it w
be further extended, as far as juſtice ſhall require.

The Biſhop then expreſſes the ſatisfaction he has receiv
from ſeveral excellent publications by the clergy of his dioce
ſome of which he ſpecifies and characterizes; he comme
them for adhering lately to their clerical character, by declin
to take up arms; though he allows that ſuch ſervices are
unlawful in the clergy, and that particular occaſions may
ſtated which have juſtly called them forth.

"But the danger," he ſays, "which points more certainly, if a
ſo directly, to the calamity of this country, is that from which no tem
porary exertion can ſecure us; a danger which apparently advan
by neither ſlow nor ſecret ſteps; I mean that ariſing from a national de
pravity; a general deterioration in the moral and religious conduct
the body of the country, collectively viewed: that melancholy aba
donment of better habits, which God has in no caſe permitted to g
finally unpuniſhed in his moral government of any people." P. 6.

The proofs of this deterioration, and this abandonment, a
then diſtinctly ſet forth. The circumſtances which, in th
dioceſe of Cheſter, demanded a peculiar vigilance and exertio
are next briefly ſtated. Among which are, a want of place

of divine worſhip; and ſtill more the want of gratuitous room in them for the lower claſſes.

"Hence it is that various ſectariſts fill their places of devotion with numbers, whoſe attendance proceeds from no preference to the doctrines or diſcipline therein taught and obſerved, but from that natural intereſt which the mind takes in religious ſervices, to which, though under a different mode, it has been early habituated." P. 12.

"If we ſuppoſe the population of this dioceſe, and probably of ſome others, to exceed the means of accommodation in public worſhip upon the Eſtabliſhment nearly by one half, and that exceſs ſtill to receive a conſtant and rapid augmentation, it is evident that the Eſtabliſhment muſt, by a continued decreaſe in the proportion, at no very diſtant period, loſe its due weight and influence in the political conſtitution of theſe kingdoms. It is therefore not without the utmoſt concern, that we obſerve perſons, whoſe piety is generally acknowledged, whoſe regard to our civil government will not be diſputed, and whoſe rank in ſociety gives importance to their opinions, accelerate with a ſingular zeal and indiſcretion a criſis ſo alarming, by encouraging thoſe who are ſolicitous to obtain the orders of our Church with a view to ſet at defiance her ordinances, to depreciate her miniſtry, and to ſeduce her members into their unhallowed conventicles, under the arrogant and falſe pretenſions of being themſelves excluſively Goſpel-preachers, to the certain detriment of our civil and religious eſtabliſhment; for if ſectariſts did no more than hold our eccleſiaſtical eſtabliſhment in indifference, we ſhould thereby loſe their attachment to one eſſential part of our general conſtitution: but diviſions ariſing from indifference merely, ſoon proceed to diſguſt; diſguſt creates competition; competition will create fixed hatred, which, extending its animoſity to every thing connected with the object of its averſion, will of courſe comprehend our civil government; till in the end an increaſing majority of diſſentients, however heterogeneous in the complexion and ſentiment of the component parts, ſhall unite in a rancorous oppoſition to the pureſt Church ſince the age of the Apoſtles, and to a political conſtitution, which has provided better for the happineſs of the governed, than any other ſince that which God himſelf condeſcended to frame, and himſelf to adminiſter upon earth.

"There is moreover reaſon to believe, from the extraordinary increaſe, compared with other circumſtances, of diſſenting congregations regiſtered within theſe very few years in this dioceſe, that ſome of them have had no religious object whatever, indeed no other object than the power of aſſembling ſecretly for the ſole purpoſe of forming or executing plans deſtructive of all order in ſociety." P. 13.

The remainder of the Charge enforces the neceſſity, and ſuggeſts the beſt mode, of catechetical inſtruction. The whole is ſuch as well becomes a Chriſtian Biſhop, ſtudious for the welfare of his dioceſe, and the right conduct of his clergy; and affords one of thoſe undeniable proofs of paſtoral attention and care, which if the enemies of our Church would pleaſe

to

to conſider, they could not conſcientiouſly rail at a mode of ecclesiaſtical government, the regular fruits of which are ſo uſeful and ſo edifying.

ART. XIV. *Epiſtle to Peter Pindar. By the Author of the Baviad.* 4to. 2s. 6d. Wright, Piccadilly. 1800.

WHEN Johnſon was told that Foote had been kicked or caned in Ireland, for taking off ſome iraſcible gentleman; "Aye!" ſaid he, "then the fellow riſes in the world! no gentleman thought him worth kicking here." On a ſimilar principle we may now congratulate Peter Pindar; no good Poet thought him worth laſhing till now*! At length he has obtained, from the author of the Baviad, a kind of ſiniſter immortality; which, when his own works ſhall have periſhed, with other temporary traſh, will preſerve his character, for a moral curioſity, as monſters are preſerved in ardent ſpirits.

By an alacrity in blundering, which ſeems to be one of the *felicities* of his mind, Peter Pindar has never yet been able to diſtinguiſh the Anti-Jacobin newſpaper from the Anti-Jacobin Review, though they have no common origin; nor Mr. W. Gifford, author of the Baviad, from Mr. John Gifford, author of many valuable political pamphlets, and the reputed editor of the Magazine above mentioned. For this reaſon, he has poured out his abuſe upon the gentlemen ſuppoſed to have been concerned in the newſpaper, in revenge for the cenſures juſtly directed againſt him in the Magazine, in which they never wrote a line; and has been incenſed almoſt to madneſs againſt the author of the Baviad, for being, as he alone ſuppoſes, the editor and conductor of that offending Review. Upon theſe blunders he has acted, in every way that *his* anger could ſuggeſt, till at length he has rouſed a truly formidable antagoniſt to vengeance, and has been made to feel, in all its force, the ſatiric denunciation,

Flebit, et inſignis totâ cantabitur urbe.

If the legitimate office of ſatire be to hold up vice to public deteſtation, there never was a truer ſatire than the preſent. It has been ſaid indeed that the proper method is,

parcere perſonis, dicere de vitiis,

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* The author of the Purſuits of Literature declared expreſsly, "I will not waſte a verſe on ſuch a character," and contented himſelf with the proſaic chaſtiſement of a note.

but

but ſo languid and ineffectual is mere general ſatire, compared with that which laſhes particular delinquencies, that few poets have attempted the one, without deviating frequently, and with great effect, into the other. In caſes alſo of ſingular and inconceivable depravity, to paint it in general terms would ſeem like fighting the air, or inventing an impoſſible monſter for the ſake of reprobating its crimes. If the man calling himſelf Peter Pindar, be ſuch as he is repreſented by ſeveral accuſers in proſe, and by this author in the moſt vigorous verſe, he is ſuch a creature as no imagination could conceive, nor any mind admit as poſſible, without the poſitive aſſertion of the fact. The author of the Baviad, after being abuſed in the groſſeſt manner by Peter Pindar, under the falſe ſuppoſitions above mentioned, and leaving him unnoticed, with the ſcorn he thought due to ſuch an aſſailant, ſeems to have been rouſed from his torpor by the ſuggeſtion that his ſilence proceeded from fear. This idea, which had never occurred to himſelf, and which he reprobates with the ſtrongeſt indignation, occaſioned the preſent performance; in which it is, in truth, moſt fully repelled.

It is not poſſible to ſpeak too highly of the energy and poetic merit of the lines in which this act of public juſtice, the expoſure of a common ſlanderer, and the invariable vilifier of the moſt amiable characters, is here performed. A ſpecimen or two will fully evince their excellence,

> " Falſe fugitive! back to thy vomit flee—
> Troll the laſcivious ſong, the fulſome glee,
> Truck praiſe for luſt, hunt infant genius down,
> Strip modeſt merit of its laſt half crown,
> Blow from thy mildew'd lips, on virtue blow,
> And blight the goodneſs thou canſt never know;
> 'Tis well. But why on ME?—While every tongue
> Of thy rank ſlanders, ranker life, yet rung,
> Pronounc'd thy name with mingled hate and dread,
> And pour'd its whole abhorrence on thy head;
> I ſpoke not, wrote not; ne'er did aught of thine
> Profane, thank heaven! one thought, one word of mine.
> True: when I heard thy deep-deteſted name,
> A ſhivering horror crept through all my frame,
> A damp, cold, chill, as if a ſnake or toad
> Had ſtarted unawares acroſs my road;
> Yet I kept ſilence: ſtill thy ſpleen or pride,
> (Thy better demon abſent from thy ſide)
> Urg'd thee to new aſſaults! There is a time
> When ſlowneſs to reſiſt becomes a crime;
> 'Tis here! the hour of ſufferance now is o'er,
> And ſcorn ſhall ſcreen thee from my arm no more."

The

The opening, it ſhould have been remarked, is in the higheſt ſpirit of ſatiric ſarcaſm. "While virtues of various kinds are ſeen, while Prelates remain who are eminent for piety, while there is a ſovereign whoſe tried worth excites univerſal admiration, why leave theſe, the natural prey of thy abuſe, to attack me?" The inutility of ſuch an aſſault, to Peter's purpoſes, is then inſiſted on in terms of great ſeverity; and the lines ſoon follow which we have now cited. The Poet then takes up the hiſtory of his antagoniſt, from his birth in Cornwall to his viſit to the Weſt Indies, and finally to his ſettlement in London. In the Weſt Indies it is ſaid, as we have often heard, he had the audacity to aſſume the ſacerdotal veſt; but the daring impoſture being diſcovered,

> "Then roſe the people, paſſive now no more,
> And from his limbs the ſacred veſtments tore,
> Dragg'd him with groans, ſhouts, hiſſes, to the main,
> And ſent him to annoy theſe realms again."

The cloſe of the Poem takes an air of ſolemnity in its addreſs, the poetical as well as moral effect of which is very fine.

> "Enough! Yet, Peter, mark my parting lay—
> See thy laſt ſands are fleeting faſt away;
> And, what ſhould more thy ſluggiſh ſoul appal,
> Thy limbs ſhrink up,——THE WRITING ON THE WALL!
> O check, a moment check the obſtreperous din
> Of guilty joy, and hear the voice within;
> The ſmall ſtill voice of conſcience, hear it cry,
> An Atheiſt thou may'ſt live, but cannot die."

Dwelling ſtill further upon this topic with increaſed ſeverity, the Poet concludes, by declaring his utter ſcorn and deteſtation of the perſon attacked.

Suppoſing always the truth of the charges alledged, which many conſpiring circumſtances ſeem to prove, we muſt contend that this poetic infliction is a great, a virtuous, and an uſeful act of public juſtice. A common ſlanderer, when his character has been once univerſally and effectually expoſed, can no longer injure thoſe whom he attacks. It is in vain that he rouſes himſelf to retaliate on his puniſher, his falſehoods will now be received as falſehoods; and his attempts at wit will be deprived of the ſmall degree of partiality which continued to receive them. Thoſe exalted characters whoſe virtues have moſt ſtimulated his malice to attack them, will now be generally known to have offended Peter only by pleaſing Heaven; and, among the various commendations of our beloved Sovereign, it will not be forgotten that the only man who, throughout his providentially extended reign, uniformly attempted to

expoſe

expoſe his name and character to ſcorn and ridicule, is one whoſe rage againſt his Maker is at leaſt equal to his malice againſt his Sovereign, and whoſe diſloyalties are exceeded only by his vices and his blaſphemies*.

ART. XV. *The Riſe and Diſſolution of the Infidel Societies in this Metropolis: including the Origin of modern Deiſm and Atheiſm; the Genius and Conduct of thoſe Aſſociations; their Lecture-Rooms, Field-Meetings, and Deputations; from the Publication of Paine's Age of Reaſon, till the preſent Period. With general Conſiderations on the Influence of Infidelity upon Society; anſwering the various Objections of Deiſts and Atheiſts; and a Poſtſcript upon the preſent State of Democratical Politics. Remarks upon Profeſſor Robiſon's late Work, &c. &c. By William Hamilton Reid.* 8vo. 117 pp. 3s. Hatchard, Piccadilly. 1800.

THIS author, who confeſſes that he was, for a time, "involved in the dangerous deluſion which he here explodes," conſiders it as now proved by experiment, that a ſociety of Atheiſts cannot ſubſiſt. His uſeful tract conſiſts of arguments and facts; of which the latter form the moſt curious part, being little known to the community at large, before the publication of this book; and being related by an eye-witneſs to moſt of the proceedings. In the falſe ſecurity which ſome felt, and others inſidiouſly endeavoured to inſpire, it was ſuſpected by very few, that from the ſpring of 1795 to the end of 1797, conſtant efforts were uſed in London to diſſeminate democracy and Atheiſm together, by means of clubs and debating ſocieties; and that in the ſpring of 1796, an attempt was made to eſtabliſh *a Temple of Reaſon*, which was actually opened at a large room in Whitecroſs-Street, but ſoon became deſerted, for want of ſufficient attractions to enſure attendance. The account of ſome of theſe clubs, which we here ſubjoin, is novel and extraordinary; though at the ſame time we cannot but ſmile, to obſerve in how regular and eaſy a manner they were all diſperſed.

"One of the firſt of theſe aſſociations was fixed in the club room of the Green Dragon, in Fore-ſtreet, near Cripplegate, in the ſpring

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* One dreadfully blaſphemous expreſſion, which has been publiſhed in this poem and elſewhere, is, in our opinion, too atrociouſly bad ever to have been committed to preſs, even for the ſake of expoſing the offender.

of

1795. That apartment was then occupied by a Reading Society, hich was ſoon ſwallowed up in the vortex of the enſuing debate, and as ſo much crowded, in a very ſhort time, as to render an entrance, well as reſpiration, extremely difficult.

" That no opportunity might be loſt, a queſtion, ſubverſive of the hriſtian religion, was alſo agitated, in the ſame room, on a Wedneſ- y evening; but being very thinly attended, it was found neceſſary to ay both the ſpeakers and preſident, out of the money collected from he audience.

" On the other hand, the debate on a Sunday evening always drew crowded audience, during a twelvemonth, in which it was continued t that houſe; when, upon the complaint of ſome of the neighbours, hat the landlord kept bad hours, (as the diſputes above and below airs ſeldom terminated before one in the morning) they were com- elled to leave the premiſes, to prevent worſe conſequences to the eeper of the houſe.

" Their ſittings were afterwards alternately held at a houſe in Vindmill-ſtreet, Finſbury-ſquare; and at the George, in Eaſt Hard- ng-ſtreet, Fetter lane, which, being a very commodious room, the noiſe nade by the clapping of the ſpeakers, and the late hours kept by the ompany, occaſioned a complaint, that, being immediately attended o, by a worthy officer of the ward, not far from the ſpot, the club was emoved to the Fountain, in Fetter-lane, and again hunted from its ew retreat, till they ultimately ſettled at the Scots Arms, in Little- Britain, and were as numerouſly attended as at any former period: ere they continued the greateſt part of the winter of 1797, but being ompelled to leave it, through the magiſtrate's interference, the land- ord was afterwards deprived of his licence for entertaining them. Its ext ſtage of exiſtence was at the Golden Key, near Moor-lane, Moor- elds; but here it attracted ſo great a concourſe of attendants, that the andlord, dreading the conſequences, warned them away: this was alſo he caſe at another houſe, near Union-Street, Moorfields; till, adjoin- ng to the Britiſh Wine houſe, near Hoxton, beyond the limits of the ity-officers, they carried on their diſquiſitions, near two months, vithout meeting with any new embarraſſment.

" In the interval, between the ſpring of 1795 and the period laſt ſpoken of, ſeveral other ſocieties, upon a ſmaller ſcale, had been ſet on oot: one of theſe, the next, in point of promiſe, to that of the Green Dragon, was intitled, "The Moral and Political Society," who, like he former, converted their place of meeting, near Bunhill-row, into Debating-room. A few revolutionary pamphlets, written and printed t the ſociety's expence, were publiſhed, during the interval to which have alluded.

" Similar meetings were alſo held at a public houſe, near Grub- treet; and another, near the quarters of Moorfields.

" Another, and one of the laſt places of any note for the exhibition f infidelity, in the eaſtern diſtrict, was at a Hair-dreſſer's, in the High- treet, Shoreditch, where a theological queſtion was debated, on a Sun- day evening; but, as no money was taken at the door, the law, then n force, was evaded.

" Several

"Several other ſmall branches ſpread themſelves in the neighbou hood of Whitechapel, Spitalfields, and Hoxton; but were not of fu ficient notoriety, or duration, to merit much attention.

"The Weſt end of the metropolis, having in the mean while a tained to a degree of rivalſhip, in conſequence of an aſſociation, Wells-ſtreet, Oxford-road, where the members were permitted to reci their own productions; and another, on a Sunday evening, much mo numerouſly attended, *viz.* the Angel, in Cecil-court, St. Martin' lane, thoſe neareſt the city were, in ſome meaſure, deſerted; bu as they cloſed their debates ſooner than thoſe at the weſt end of th town, ſome of the ſpeakers contrived to exhibit at two places on th ſame night: even the weather preſented but few obſtacles. The v ſionary expectation of a new order of things, it is preſumed, often v brated from the imaginations of the leading members to their finge ends, and rendered them leſs ſenſible of the operations of the elemen than the vulgar herd.

"The Wells-ſtreet Society being diſſolved, in conſequence of ſom diſagreement among the members, the whole focus of Deiſm an Atheiſm was concentrated at the Angel, Cecil-court, St. Martin's-lan where a mingled diſplay of real talent and miſerable imitation w continued, on the Sunday and Wedneſday evenings, till Februar 1798; when, without any previous notice from the Weſtminſter m giſtrates, as had been cuſtomary in the city, a period was put to th promiſing ſchool; the whole of the members, *and others* preſent, bein apprehended, and, the next day, obliged to find ſureties for their a pearance, to anſwer any complaint, at the next Quarter-Seſſion, Guildhall, Weſtminſter; but no bill being found, the buſineſs end with the withdrawing of the recognizances of the parties, 57 in numbe which would certainly have been doubled, if the police-officers, ſe to apprehend the club, had ſtayed till the buſineſs of the evening h commenced.

"This meeting was then deemed wholly political; an idea whi could have no other foundation than the ſilly appellation of *citize* made uſe of by the members; or the circumſtance of its being attend by John Binns, who was apprehended, about the ſame period this ſ ciety was diſturbed, in company with Arthur O'Connor, in Ken This unexpected ſtroke of juſtice, however, put the laſt hand to t Sunday-night meetings, at the weſt end of the town; the aſſociators that quarter, after holding a few thin ſittings, at a houſe near Compto ſtreet, Soho, being completely diſperſed. Previous to the eſtabliſhme of the club at this place, another had been continued a conſiderab time, on a Wedneſday evening, at a public houſe, the corner of Lon Acre, oppoſite Newport-Market. Here, as well as at the other place the queſtions were partly religious, and partly political.

"In all theſe places, where anti-religious opinions were ſtated, was ſurpriſing to obſerve how ſtrongly their novelty attracted the pu lic mind. The perfection to which the orators had attained, by a lo practice, was ſuch, that had commodious apartments been opened any of the neighbourhoods, occupied by working people, there c be no doubt of their commanding large auditories. The zeal a

ener

nergy of the ſpeakers, as there were few, very few, whoſe judgment as matured by time, had alſo great weight in making converts; for, mong the lower orders of people, an extemporaneous harangue, againſt e miniſters of religion, had an effect not eaſily imagined. This as particularly noticeable about Spitalfields, when, as the French ſtem of politics inſenſibly attached itſelf to the auxiliary ideas of ophecies, fulfilling on the Continent, it would be difficult to ſay, here the effects would have ceaſed, had time been given to obtain at conſiſtence wiſhed for by the viſionary movers of thoſe irritable dies." P. 10.

The reader will find various matters worthy of his attention roughout this book, which, as the author ſays, "may awaken e rancour of infidel fanatics," ſince it contains "an expoſure their opinions, by one who has witneſſed their moſt ſecret erations; and the moſt unqualified expreſſion of the views thoſe who eſpouſed them;" but "muſt be more than coun-balanced by the approbation of the learned and ſober-minded all Chriſtian denominations." For his deliverance from ch a ſnare, the author may be moſt warmly congratulated; r can he be too ſtrongly commended for thus endeavouring make his own eſcape the means of ſafety to many others. he recantations of thoſe who, after being miſled, have ſeen d acknowledged their error, are of abundant uſe to ſociety, d deſerve recommendation; both for the inſtructions they nvey, and for the encouragement they may hold out to hers to act, in ſimilar circumſtances, with equal honeſty and rit.

BRITISH CATALOGUE.

POETRY.

T. 16. *Sans Culotides. By Cincinnatus Rigſhaw, Profeſſor of Theo-hilanthropy; Member of the Correſponding and Revolutionary Societies; Brother of the Roſy Croſs; Knight Philoſopher of the Order of Illumi-ati; and Citizen of the French and Hibernian Republics.* 4to. 127 pp. s. Chapple, Pall-Mall. 1800.

The pretended Mr. Rigſhaw is a very able maſter of verſification, well-ſkilled in the ſatiric modes of attack; yet there is ſomething intereſt wanting in his *Sans Culotides*, though what it is we can hardly

hardly pronounce. On conſideration, we are inclined to think it is variety; ſo many pages in one ſtyle of irony, become fatiguing even in the hands of a good writer. The *Sans Culottides* conſiſt of imitations of ſeveral Eclogues of Virgil; to which are ſubjoined, an imitation of the Firſt and part of the Fourth Book of the Georgics. The didactic opening of theſe latter imitations, which teach the arts of cultivating Jacobiniſm, is written with much force.

" What makes rebellion ſmile; at what juſt hour
To move nice queſtions; when to add the power
Of Whigs to Democrats; what care muſt form
The ſtripling ſage, or guide the patriot ſwarm;
Such arts I ſing."

The following paſſage admirably deſcribes jacobinical arts, which have long been aſſiduouſly practiſed.

" On early youth, to calm experience blind,
When fraudful fancy ſoftens all the mind,
Let the ſly ſage his noble toil begin,
And ſtamp the witching rudiments of Sin.
But ſtill that heart the beſt return ſhall yield
Which vice has ſapp'd, and diſappointment ſteel'd,
Now ere you ſeek to win the youthful ear,
Sift well your ſubject, and th' aſſault prepare.
Each childiſh prejudice, each habit ſcan,
And learn each various bias of the man.
Mark which bold minds the blaze of truth will bear,
And which, more cautious, ſtart at what they hear;
With ſome the patriot jargon ſtill ſucceeds;
Some ruſh where'er ſeductive pleaſure leads;
Theſe Hymen's joys, and quick divorces move,
And all the ſweet viciſſitudes of love;
Of wealth divided ſome with rapture hear,
And ſcent the promis'd plunder from afar;
Your needy man is born for blood and ſtrife,
And embryo murders lurk upon his knife;
For niggard Nature has her gifts confin'd,
Nor laviſh'd ev'ry crime on ev'ry mind;
Such is her law, ſince heav'nly juſtice hurl'd
Satan's grim troops into the nether world;
Troops from whom modern Jacobins aroſe,
And hardy race unmov'd by human woes.
Then careful on the waxen mind of youth,
Stamp, deeply ſtamp, each democratic truth."

An Eſſay of conſiderable humour, " On the Materiality of moral Subſtances," is prefixed to the Poems, with ſome other accompaniments. The original text is alſo given with the imitation.

ART.

ART. 17. *The Meteors. Two Volumes.* 12mo. 12s. Black, Leadenhall-Street. 1800.

The Meteors, if we are to ſpeak metaphorically of them, are no unpleaſing coruſcations; they ſeem to have been generated by the flame of wit, in the atmoſphere of loyalty. In plain terms, they form a very pleaſing and various collection of poems, in which ſome have much merit, and few are without claims to commendation. As originality is much to be prized in ſuch collections, we ſhall give the following playful lines, on a Purſe preſented by a young Lady. The occaſion has often occurred, but we do not recollect ſeeing it ſo well employed.

" O tell me how, and where, and when
Can I return the obligation;
Alas! will my poetic pen
Do juſtice to my inclination?

'Tis ſurely much the ſhorteſt way,
And to the ear I think as pleaſant,
In ſimple proſe at once to ſay,
'Dear girl, I thank you for your preſent.'

But as the ladies now-a-days,
Expect poetical addreſſes;
Without more trifling or delays,
My pen with pleaſure acquieſces.

O condeſcend, ye Muſes! pray,
(Firſt you muſt know my theme a purſe is)
O kindly teach me what to ſay,
To make acceptable my verſes.

Delightful theme! O beauteous purſe!
To give the praiſes you require,
Exceeds my weak unſkilful verſe,
Exceeds my faint poetic fire.

Shall my untutor'd pen profane
The many virtues you inherit?
Can I your properties explain,
Or give you half the praiſe you merit?

Ah no! I yield the taſk of praiſe
To thoſe who better can explain it;
A ſingle wiſh my boſom ſways,
A ſingle ſtanza ſhall contain it.

So neat, ſo charming a deſign,
Was ne'er with ſuch ſucceſs attempted;
And ſince 'tis deſtin'd to be mine,
O! may I never ſee it emptied!"

A moſt natural, but very improbable wiſh for a poet's purſe! This collection appeared originally in twelve numbers, and ſeems to have been encouraged in that form. That they ſhould all be equal, cannot be

be expected; but to specify any great part of the poems that deserve commendation, would lead us too far. When we say that there are many serious and many comic effusions which every lover of poetry will approve, we certainly give a high character of such a miscellany. We cannot, however, omit inserting one elegant and short poem, which catches our eye again ere we close the book.

"THE SYLPH.

Not when in azure fields of air,
Thy busy pinions play,
Do I intreat thee, list the prayer
Which must my grief betray.

Not when upborne 'mid solar beams,
Undazzled with the light,
To gloomy groves, hoarse murmuring streams,
Do I recal thy flight.

But when in Delia's charms you live;
When hours like minutes flee,
Remind the fair a heart to give
For that she stole from me."

ART. 18. *Poems on various Subjects. By S. Pearson.* 12mo. 5s. Rivingtons. 1800.

These Poems are possessed of a considerable share of humour, with which spirit they seem almost all to be composed. The tale of St. Cuthbert is very facetiously related; and the Mysterious Knight is very little, if at all, inferior to the popular one of the Fair Imogene, by Mr. Lewis. A respectable List of Subscribers is prefixed to this volume.

ART. 19. *Lines, written by Mrs. Spalding, of Devizes, on seeing his Royal Highness the Duke of York's Letter, of the 24th of September,* 1799. 4to. 1s. Chapman, Fleet-Street.

Mrs. Spalding writes in rhyme, and therefore does not suspect that she writes prose. Yet such is the fact. For example:

For England's strength does in militia lie,
And where for finer troops can we apply?

She seems well intentioned, and loyal; and even hints at other works in which those good qualities appear, but we are unfortunately unacquainted with them.

In many an instance warm my zeal appears,
In many a page trace loyalty for *years*.

To a lady so well disposed we would on no account give any insidious praises, which might tempt her to try the press again.

ART. 20. *Equanimity, a Poem. By Maſon Chamberlin.* 8vo. 1s. 6d. Clarke. 1800.

The argument and deſign of this Poem are unqueſtionably good; but we cannot very greatly commend the execution in the more indiſpenſable qualities of poetry, vigour, and harmony.

ART. 21. *A Poetical Review of Miſs Hannah More's Strictures on Female Education.* 8vo. 2s. 6d. Hurſt. 1800.

A feeble attempt to turn into ridicule one of the moſt excellent and uſeful publications of the preſent times. How feeble it is will appear from a ſpecimen, neither the beſt nor the worſt that could be taken.

Now as our ideas ſucceed in a train,
Geography made travellers pop in her brain,
Who all to give Britain's dames preference concur,
Good lord! on their own country-women what ſlur!

DRAMATIC.

ART. 22. ΚΑΣΣΑΝΔΡΑ ΨΕΥΔΟΜΑΝΤΙΣ. *By (Fra gli Arcadi) Auriſco Gereſteo.* 12mo. 5s. Hurſt, Paternoſter-Row. 1800.

This Arcadian Shepherd (whoſe *tramontane* appellation we know not, but perhaps could eaſily gueſs) has here publiſhed a very ſtrange compoſition, ſomewhat in the form of an ancient drama. The ſubject itſelf is ſtrange. It repreſents a curious alarm among the ghoſts of Trojan heroes and heroines, leſt they ſhould be obliged to react their miſeries in Egypt, at the ſuggeſtion of a modern critic. Bonaparte is introduced, and many other incongruous perſonages; and, in the obſcurity of the deſign, it is not eaſy to perceive even the ſide taken by the author. In the text he ſeems to ridicule the Egyptian Troy, in the notes he ſeems rather to take the contrary part; but neither text nor notes preſent any thing ſufficiently poignant or intelligible to be repeated here. We have ſeldom ſeen a more unſucceſsful rhapſody.

ART. 23. *Streanſhall Abbey, or the Daniſh Invaſion; a Play of Five Acts, as firſt performed at the Theatre at Whitby, Dec. 2, 1799. Written by Francis Gibſon, Eſq.* 8vo. 4s. Robinſons. 1800.

There is a great deal of ſpirited and good writing in this performance, and the characters are generally well and conſiſtently ſupported; that of the traitor, Sir Piers of Groſmont, in particular. We have read it with much pleaſure, and think it far more deſerving of repreſentation than many pieces, which for a time at leaſt, have been favourably received on the London theatres.

NOVELS.

NOVELS.

ART. 24. *Leonard and Gertrude, a popular Story, written originally in German, tranſlated into French, and now attempted in Engliſh. With the Hope of its being uſeful to the lower Orders of Society.* 8vo. 3s. Cadell and Davies. 1800.

We have at length a tranſlation from the German which we can conſcientiouſly recommend. This is a very intereſting, moral, and, as it expreſſes itſelf, popular ſtory; the object of which is, to impreſs upon the minds of the lower orders of people, reſignation to the will of Providence, and confidence in the conſolations of religion. We have cauſe of ſuſpicion, that this is the production of an accompliſhed writer, who has often exerted his zeal and abilities for the inſtruction and benefit of the poor.

ART. 25. *The Force of Prejudice, a moral Tale, in Two Volumes.* 12mo. 7s. Barfield. 1799.

This modeſt writer ſpeaks with greater diffidence of his attempt than ſeems neceſſary. His object is unqueſtionably amiable; and we think he has produced a performance, which may be read with intereſt and improvement. The particular prejudice againſt which he directs his attack is, that which prevents a female from being again reſpected in ſociety, after ſhe has once forſaken the path of chaſtity. He has happily enough introduced one example, where repentance and amendment is accepted as an atonement for the paſt, and as a ſecurity for the future. Theſe volumes are alſo recommended by a very numerous liſt of moſt reſpectable ſubſcribers.

ART. 26. *A ſhort Story, interſperſed with Poetry. By a Young Lady.* 12mo. 7s. Cawthorne. 1800.

This might as well have been termed, "All for Love, or a Life well Loſt." It is one of thoſe enervating books, with which unfortunately, and notwithſtanding the high price of paper, the preſs yet teems. This young lady ſeems to have ſomewhat of a talent for poetry; but her head and her imagination are ſo full of Love, Love, Love, that we are almoſt inclined to deſpair of ſeeing her diligence exerted for the real benefit of her ſex, and her own permanent reputation.

DIVINITY.

ART. 27. *A Sermon, occaſioned by the late deſperate Attempt on the Life of his Majeſty, preached at Chriſt's Church, in Bath, on Sunday, June 8, 1800. By the Rev. C. Daubeny, LL.B. Author of the Guide to the Church, and Fellow of Wincheſter College.* 8vo. 1s. Hatchard. 1800.

A very ſound and ſenſible diſcourſe from a text, which the author emphatically calls the plain and ſimple politics of the Bible, "Fear

God and honour the King." The reſiſtance to theſe two principles, neceſſarily tends to the diſſolution of ſociety, and to the giving up of the promiſe of the life which now is, and of that which is to come. Mr. Daubeny, p. 16, &c. controverts the poſition of Dr. Paley, with reſpect to obedience to government. "Every law enacted by proper authority, to be effective, muſt be deciſive and binding on the parties for whom it is made. To admit, therefore, that there is a right of reſiſtance to authority, when that reſiſtance is conducive to public happineſs, or, in other words, to ſay that obedience to authority is enjoined ſo long as it appears to be neceſſary or conducive to the common welfare, is not only to invite turbulent men to hazard a moſt dangerous experiment, the effect of which it is not in their power to aſcertain; but it is moreover to invert the order of ſociety, by giving to the governed that power over the governors, which is abſolutely inconſiſtent with all regular government." The writer conceives, that the attempt on the life of the King, may probably be imputable to the various miſchievous publications which have been induſtriouſly circulated in the country; and his ſentiments in the concluſion of his diſcourſe, do him honour as a loyal ſubject, an honeſt man, and ſincere Chriſtian.

ART. 28. *A Sermon, preached in the Cathedral Church of Hereford, Wedneſday, July 17, 1799, before the Right Honourable Sir Alexander Thompſon, and Sir Giles Rooke, Juſtices of Aſſize, &c. &c. By John Lodge, B. A. Chaplain to Sir Henry Tempeſt, Bart. High Sheriff of the County.* 8vo. 1s. Sael. 1799.

This is a very good and pertinent application of the words, "it muſt needs be that offences come, &c." The author divides offences into three heads: offences in writing, in converſation, and thoſe more ſubſtantial offences which are embodied into action. Each head is ſuitably diſcuſſed; and, at p. 12, is a very ſenſible apoſtrophe on the increaſing crime of perjury.

ART. 29. *A Diſcourſe delivered on the Faſt-Day in February, 1799, in the Church of St. Lawrence, Wincheſter. By the Rev. Henry Gabell, A. B. Second Maſter of Wincheſter School, and formerly Fellow of New College, Oxford. The Second Edition.* 8vo. 1s. Cadell and Davies. 1799.

From Pſalm xi, 1, "Why do the people imagine a vain thing," the writer, in a very ſpirited compoſition, proves this vain thing to be the modern philoſophy of theſe times; that the deceivers and oppreſſors of mankind, and the followers of this ſyſtem, violate their own principles. He concludes with an animated addreſs to Engliſhmen, on the benefits of their excellent conſtitution, which ſome may perhaps, notwithſtanding the author's apology, think too political for the pulpit.

ART. 30. *A Sermon, preached before the Firſt Battalion of the Mancheſter and Salford Volunteers, at St. Peter's Church in Mancheſter, on Tueſday, June 4, 1799. By Samuel Hall, A. M. Chaplain to the Corps.* 8vo. 1s. Wheeler, Mancheſter. 1799.

The preacher properly and ſenſibly points out the inducements for uniting the duties of the ſoldier with thoſe of the Chriſtian, in the preſent

preſent perturbed ſtate of public affairs. The concluding addreſs has much animation; but it may rather ſeem extraordinary, that the author has not availed himſelf of the day (June 4) to introduce ſomewhat relating to the Sovereign, which, if not indiſpenſable, would doubtleſs have been received with an impreſſion characteriſtic of Britons.

ART. 31. *A Sermon on the Origin of Government, and the Excellence of the Britiſh Conſtitution, preached at the Aſſizes, holden for the County of Southampton, on the 5th of March, 1800, before Sir Soulden Lawrence, Kt. and Arthur Palmer, Eſq. By Daniel Lancaſter, A. B. Curate of South Storeham.* 8vo. 1s. Cadell and Davies. 1800.

The principles inculcated in this diſcourſe are unexceptionably good; but the reader will neither be ſurprized with novelty, nor delighted with any extraordinary vigour. The author's inference at p. 11, will hardly bear him out. It does by no means appear, that they who aſked Chriſt whether it was lawful to give tribute to Cæſar, *wiſhed to be their own king.* It was merely an enſnaring queſtion, propoſed to involve our Saviour in perplexity and danger. They who aſked it, were not *reformers*, but they wanted Chriſt to appear *one.*

ART. 32. *Serious Conſiderations on the Signature of Teſtimonials for Holy Orders.* 8vo. 15 pp. 6d. Cadell and Davies. 1799.

This author places in a very ſtrong light the neceſſity there is for a ſcrupulous attention, not to give ſuch recommendations except upon real and perſonal knowledge of the facts atteſted. The tract tends to place the ſacred order in that important point of view, in which it muſt be regarded by every ſerious Chriſtian; and, among other good purpoſes to which it may tend, is likely to direct the attention of young ſtudents in divinity to thoſe excellent works, Chryſoſtom de Sacerdotio, and Gregory Nazianzen's Oratio Apologetica.

MEDICINE.

ART. 33. *A Letter to Thomas Keate, Eſq. Surgeon-General to the Army, &c. with ſome general Remarks on the Medical Profeſſion, occaſioned by the approaching Election of a Surgeon to St. George's Hoſpital, vacant by the Reſignation of Charles Hawkins, Eſq. on the 9th of April, 1800.* 8vo. 32 pp. 1s. T. Hurſt, Paternoſter-Row. 1800.

This author obſerves, that the election of the medical officers to hoſpitals, and diſpenſaries, are uſually conducted by cabals; that the majority of the electors are incapable of judging of the merit of the candidates, and conſequently give their votes to thoſe who have the moſt powerful intereſt, or the greateſt number of friends, not to thoſe who have the beſt title from profeſſional talents.

To remedy this evil, he recommends that a committee of twenty-four governors ſhould be annually choſen at each hoſpital or diſpenſary, to conſiſt of profeſſional or literary characters, to whom the office of electing

electing the phyſicians or ſurgeons ſhould be delegated. The author ſupports his plan by many ingenious arguments, and combats thoſe he ſuppoſes might be urged in oppoſition to them. "It has been ſaid, that ſubſcribers regard a vote as a privilege, and that many would withdraw their names and ſupport from an inſtitution, if they were deprived of this right. I ſhould hardly conceive," he ſays, "that any gentleman or lady, who ſubſcribes ſimply from an honeſt thought of common good to all, on a patriotic and Chriſtian principle of true benevolence, could ever ſuffer an imaginary, and often a very troubleſome privilege, to ſtand in the way of ſubſtantial advantage to the community."

Some obſervations of a local nature, and relating to the election then pending, follow; but as they did not produce the intended effect, it would be uſeleſs to repeat them.

ART. 34. *Reaſons addreſſed to both Houſes of Parliament, why a certain Claſs of the People, in a ſtate of Diſeaſe, ſhould be permitted to have the Benefit of Port-wine, as a Medicine, free of all Duty. By a Gentleman of the Faculty.* 8vo. 33 pp. 1s. 6d. Becket, Pall-Mall. 1800.

The author conceiving port-wine to be eſſentially neceſſary in the cure of low fever, malignant ſore-throat, dyſentery, &c. and that many of the poor periſh under thoſe complaints, in conſequence of their not being able to procure this generous cordial, propoſes that miniſters, churchwardens, and juſtices, might be permitted to purchaſe a ſufficient quantity of wine for thoſe purpoſes, free of duty. It is to be diſtributed only to ſick perſons, and under the direction of the attending phyſician.

The idea is certainly humane, but we hope the neceſſity of the interference of the legiſlature in theſe caſes, is not ſo urgent as the author imagines. The benevolence of individuals generally ſupplying a ſufficiency of wine in extreme caſes, where the object is not within the walls of an hoſpital or workhouſe.

ART. 35. *Some Obſervations on Vaccination, or the inoculated Cow-Pox. By Richard Dunning, Surgeon, Plymouth-Dock.* 8vo. 122 pp. 2s. 6d. Cadell and Davies. 1800.

The author's zeal for the cauſe of vaccination, as he quaintly calls it, leads him to be ſo uncharitable to thoſe who do not think exactly with him, and labour with equal earneſtneſs in defending the practice, as to attribute their backwardneſs to unworthy motives. This is ſurely not defenſible, and gives him little title to the lenity he claims from the reviewers. We ſhall content ourſelves, however, with this ſlight cenſure; and only add, the author joins his teſtimony, and that of his correſpondents, to the numerous proofs now before the public, of the mildneſs of the diſeaſe produced by inoculating with cow-pox matter, and of its being a complete guarantee againſt the infection of the ſmall-pox.

ART.

ART. 36. *Memorials on the Medical Department of Naval Service, tranſmitted to the Lords Commiſſioners of the Admiralty. To which is annexed, an Addreſs to Parliament on the Expedience of amending the Law relative to the Exportation of Corn. By William Renwick, Surgeon in the Royal Navy.* 8vo, 32 pp. 1s. Becket, Pall-Mall. 1800.

The author pathetically laments the neglect his brethren, the navy ſurgeons, experience, and ſhows the ill-conſequence of the parſimony of government in reſpect to them. It is to little purpoſe, he obſerves, that inſtruments and medicines are furniſhed by the public, if ſufficient encouragement be not held out to induce men of talents and ability competent to their uſe, to engage in the ſervice. "Fifty pounds a year," he ſays, "as a final acquiſition, can have no allurement where qualification is ſo expenſive, and the reſpectability of profeſſion ſo eventually degraded; yet ſuch your Lordſhips know to be the higheſt attainment, except what few will live to receive, and what is therefore conſidered as of no eſtimation." P. 21. "Such is the indigence," he adds, "to which medical officers are doomed, when no longer capable of ſerving. To have no other proſpect than that of ultimately poſſeſſing the ſcanty pittance of a half-pay lieutenant, is a diſcouragement productive of the moſt eventful details." P. 22.

There can be no doubt, that in this caſe liberality would be the greateſt parſimony, as by ſupplying the navy with a ſufficient number of competent ſurgeons, many lives would be preſerved that are now loſt for want of adequate aſſiſtance; but ſuch proviſion cannot be made, while the medical eſtabliſhment is on its preſent low and degrading ſcale.

PHILOSOPHY.

ART. 37. *A ſhort Introduction to the Knowledge of Gaſeous Bodies. By Dr. A. N. Scherer, Profeſſor of Chemiſtry, &c. Tranſlated from the German.* 8vo. 110 pp. 2s. 6d. Hatchard. 1800.

This tract muſt be conſidered as a pretty extenſive ſyllabus for a courſe of chemical lectures, wherein the nature and properties of aeriform fluids are principally examined; and in fact we are informed, in the Preface, that it was for the purpoſe of reading a courſe of lectures, that Dr. Scherer was firſt induced to arrange the ſubject in a ſyſtematical order.

The table of Contents is as follows:

"A curſory View of the Hiſtory of Chemiſtry.—Introduction.—A ſynoptical View of the principal Theorems in Chemiſtry. Sect. I. Conſideration of Gaſes in General. Sect. II. Of the Decompoſition of atmoſpherical Air, and the Examinations therewith connected. 1. Analyſis and Compoſition of atmoſpherical Air. 2. A more minute View of the conſtituent Parts of atmoſpherical Air. A. Oxygen Gas. B. Nitrogen Gas. 3. Application of the preceding Facts to various Phænomena. A. Theory of Combuſtion. B. Nature of Acids,

Acids. C. Generation of the nitric Acid, Nature of nitrous Gas, and of nitrous acid Gas. 1. Nitric Acid. 2. Nitrous Gas. 3. Nitrous acid Gas. D. Concerning Endiometers. Sect. III. Examination of the adventitious Parts of atmoſpherical Air. I. Concerning carbonic acid Gas. II. Concerning Water—hydrogen Gas.—Application of the preceding Experiments to other Phænomena. 1. Detonation. 2. Gunpowder. Sect. IV. Examination of compound inflammable Gaſes. I. Carbonated hydrogen Gas. II. Sulphurated hydrogen Gas. III. Phoſphorated hydrogen Gas.—Appendix IV. Ammoniacal Gas.—Application of theſe Facts to the Explanation of ſome Phænomena. I. General Law of Deoxigenation. II. Nature of compound Acids. III. Compoſition of ſome inflammable Bodies. 1. Spirit of Wine. 2. Oils. IV. Conſtituent Parts of organized Bodies. V. Reſpecting the Mixture of the conſtituent Parts of organized Bodies. VI. Reſpiration. a. Of Animals. b. Of Vegetables. Sect. V. Nature of acid Gaſes. I. Sulphurous acid Gas. II. Phoſphorous acid Gas. III. Muriatic acid Gas. IV. Oxigenated muriatic acid Gas. V. Fluoric acid Gas.—Application of the Properties of the Bodies juſt treated of. I. Bleaching. II. Aqua Regia."

The materials of this work had all been before announced to the world in a variety of publications; nor indeed does Mr. Scherer expreſs any claim to originality; but the order and perſpicuity with which they are arranged and expreſſed, and which in fact ought to be the principal objects of ſuch Introductions, do honour to the writer, and ſeem likely to impreſs the leading part of the ſubject on the mind of the ſtudent, perhaps with greater energy than any other compendious publication of the kind extant. The following paragraphs will ſufficiently manifeſt this author's ſtyle and perſpicuity.

" XXII. *Compariſon of the Phænomena obſerved during Combuſtion.*

" I. No combuſtion takes place unleſs the temperature of the combuſtible body be increaſed.

" II. No combuſtion enſues without the preſence of atmoſpherical air, or its reſpirable part.

" III. The freer the acceſs of air is, the more rapid will be the combuſtion of bodies.

" IV. In a determinate quantity of atmoſpherical air only a determined quantity of the combuſtible body can be burnt.

" V. The air in which a body is burned, decreaſes in volume and weight.

" VI. The burnt body, on the contrary, increaſes in weight, provided no volatile matter is diſengaged during combuſtion.

" VII. The increaſe of weight in the burnt body, is preciſely equal to the decreaſe of the air in which the combuſtion of the body took place.

" VIII. The air which remains after combuſtion, is no longer fit for the ſupport of flame.

" IX. Frequently an acid is produced during the combuſtion of a body.

" XXIII. Hence it follows:

" 1. That atmoſpherical air neceſſarily contains ſome ſubſtance, without the co-operation of which no combuſtion is poſſible.

" 2. That

" 2. That during combuſtion, the combuſtible body enters into combination with that ſubſtance.

" 3. That that unknown ſubſtance is capable, under certain circumſtances, of forming an acid with the combuſtible body.

" 4. That that ſubſtance is combined, in the atmoſphere, with ſomething poſſeſſing very different properties.

" XXIV. Proof of the foregoing Deductions.

" This neceſſarily conſiſts in depriving the inflammable body, after its combuſtion, of the unknown ſubſtance before mentioned, in order to recompoſe atmoſpherical air, by combining it with that part of the atmoſphere which remained after combuſtion.

" XXV. Application of this Proof.

" We may apply the foregoing proof by attending to thoſe phænomena which are perfectly analogous to combuſtion. Among theſe the moſt remarkable is, what is commonly termed the calcination of metals, or, in other words, that change of metals in an intenſe heat, nouriſhed by the free acceſs of air, by which they loſe all their characteriſtic properties as metals.

" During this change, preciſely the ſame circumſtances and conditions take place that were mentioned, XXII; except that, with reſpect to metals, we are fortunately able to deprive them of the ſubſtance with which they entered into combination, which proceſs is termed Reduction of Metals.

" Now, if the gaſeous ſubſtance, obtained by the preceding operation, be combined with that part of atmoſpherical air, which was left during the calcination, the product will be atmoſpherical air."

POLITICS.

ART. 38. *A few Obſervations on the Expedience of Parliamentary Interpoſition, duly to explain the Act of William and Mary, commonly called the Tolerating Act. By the Rev. Edward Barry, M. D. Author of the Friendly Call to a new Species of Diſſenters, &c. &c.* 8vo. 23 pp. 1s. Pridden.

This little tract is publiſhed by way of appendix to the work mentioned in the title-page. In that publication the author had remonſtrated with the claſs of ſeparatiſts who agree in the Articles, Liturgy, and diſcipline of the eſtabliſhed church: in the preſent, he conſiders the abuſes that ariſe under the Act of Toleration, and propoſes a remedy for them.

" Men," he ſtates, " with qualifications, or without them, of honeſt or diſhoneſt manners, are all alike welcome to crowd the Seſſions-Houſe, and by conforming to the Act of William and Mary, and paying the ſum of only ſixpence, can demand a protection from the civil Magiſtrate, to multiply ſchiſms, to preach at what hours, in what licenſed rooms, or garrets, or fields, or meetings they pleaſe, provided they are not ſuch harangues as the common law can puniſh." After ſetting forth, in ſtrong terms, the many ill conſequences of this undefined toleration, and particularly in the adminiſtration of the Sacra-

ment

ment by any mechanic or illiterate perſon, and the want of a proper regiſter of baptiſms, ſo often neceſſary to eſtabliſh the right to property, the author calls upon the Legiſlature, in the name of religion, policy, and good order, to prevent any further abuſes of the Act of Toleration. He propoſes (leſt it ſhould give offence if the eccleſiaſtical eſtabliſhment were to interfere) to make *the Diſſenters themſelves judges* in their own cauſe. For this purpoſe, he thinks, "there might be committees appointed in every county, city, and large town, equally ſelected from the moſt approved miniſters of different denominations, who ſhould be authorized to inveſtigate the pretenſions and recommendations of every perſon, as a public teacher, who was deſirous of availing himſelf of the Act. The report of their approbation of the *appointment* and *fitneſs* of the candidate, ſhould entitle him to be admitted to the privileges and immunities of the law of Toleration; but whenever the perſon thus licenſed ſhould infringe on the cuſtoms and uſages of the Church of England, and not come within the approved meaning of the Act, or ſhould revile at the eſtabliſhed order of the Church or State, in that caſe he ſhould become reſponſible to the civil Magiſtrate, and the privileges thus abuſed ſhould be taken away for ever."

Whether the whole of Dr. B.'s plan be practicable or not, or whether it might not, in ſome reſpects, be altered for the better, it is not for us to decide. But his ſuggeſtions are well deſigned, and the evil complained of by him calls loudly for ſome remedy.

ART. 39. *Correſpondence between M. Bertrand de Moleville and the Hon. Charles James Fox, upon his Quotation of the Annals of the French Revolution, in the Debate in the Houſe of Commons on the 3d of February*, 1800. *With a Tranſlation, by B. C. Dallas, Eſq. Second Edition.* 8vo. 56 pp. Jordan Hookham. 1800.

This Correſpondence aroſe from the following paſſage in Mr. Fox's Speech, as publiſhed in the Morning Chronicle, and not contradicted by him in any material reſpect:

"It would be vain to ſet up long and ingenious reaſonings againſt the evidence of documents which are in every one's hand, and which demonſtrate beyond all refutation, that not only the unfortunate Monarch himſelf, and his confidential adviſers, had entered into negotiations with foreign powers, not to partition France, but to dictate by force of arms to France, and to compel them to depart from the ſyſtem which they thought neceſſary to their own internal happineſs. Are gentlemen prepared to deny the truth of the Declaration made by the Emperor at Mantua? Are gentlemen prepared to deny the ſtory, as it is related by M. Bertrand de Moleville?"

M. Bertrand denies the inference which appears to have been drawn from the paſſage of the work alluded to, and declares that Louis XVI. had never "conceived the thought of a coalition of foreign powers againſt France, for the purpoſe of compelling her by force of arms to renounce a ſyſtem of government which ſhe deemed neceſſary to her happineſs"; that "it was not a real but a *feigned* coalition that was to be formed, and the object of it was not to wage war againſt France, but *merely to make a declaration* of it; becauſe that declaration, by

means

means of the meaſures by which it was to be accompanied, it was hoped, would be ſufficient to overturn, without bloodſhed, the power of the Jacobins.

To this Mr. Fox anſwers, with much civility of expreſſion, and great profeſſed tenderneſs to the memory of Louis XVI. but inſiſts that "thoſe who *feign* a coalition, who declare war, in ſhort, who threaten, appear deſirous of 'dictating by force'; and yet it may be ſaid, without incorrectneſs or injuſtice, that thoſe who negotiate that ſuch a ſtep may take place, have encouraged foreign powers to intermeddle in the concerns of France, and even to dictate by force alterations in her government."

M. Bertrand replies, that "not only the Declaration at Mantua was never put in execution, but both the Project and the Declaration remained buried in the moſt profound ſecrecy, and were neither known in France nor England, till publiſhed in his laſt work."

In a ſecond letter, Mr. Fox changes his ground, and ſuppoſes ſome other proofs of a hoſtile diſpoſition in Auſtria (which he does not ſpecify) as motives for war on the part of France; the juſtice of which motives the Declaration at Mantua (though unknown till ſome time afterward) tends to confirm. Some remarks from M. Bertrand, on this change in the ſtate of the queſtion, cloſe this Correſpondence; which is carried on with great mutual civility, but ſhows, in our opinion, in a ſtriking point of view, the force of prejudice even on powerful minds; as the letter of Mr. Fox expreſſes the utmoſt abhorrence of the "*abominable* principle (as it is termed) of the coalition againſt France"; a coalition, in the opinion of moſt unprejudiced men, rendered neceſſary by the multiplied aggreſſions of that nation on ſo many other powers, and her attempts to plunder and enſlave almoſt every people.

ART. 40. *Reſolutions of the Society of the Friends of the Republican Conſtitution at L*****, againſt the Conſtitution of the Year 8 of the French Republic. Addreſſed to all good Citizens. Sitting of the 15th Nivoſe, Year 8 (5th January, 1800, old Style).* 8vo. 9 pp. The ſame Reſolutions in French. 8 pp. 6d. or One Guinea per Hundred. Low. 1800.

Whether this publication proceeds from a ſet of French republicans aſſembled privately (we hope not in *London*) to proteſt againſt the Conſular uſurpation, or whether ſome individual has adopted this vehicle of his ſentiments, we ſhall not enquire. It is ſaid that an edition of them was printed in France, but ſuppreſſed by the miniſter Fouche. The Reſolutions inveigh in ſtrong terms againſt the Chief Conſul, enumerate all his miſdeeds, and go ſo far as to pronounce ſentence of degradation and baniſhment againſt him. The charges may be true, and the ſentence juſt; but unfortunately, or perhaps fortunately, the French do not ſeem diſpoſed to rid themſelves of the Corſican deſpot, at the price of returning to the domination of ſtill more ferocious Jacobins. As to the conſtitution of the 3d year (which theſe Reſolutions ſeem to favour againſt that of the year 8) the difference ſeems to

be

be only between five tyrants and one. It reminds us of the well-known couplet—

Strange, ſuch a difference ſhould be
'Twixt tweedledum and tweedledee!

ART. 41. *Peace or War! Which is the beſt Policy? By Peter Brady Croſs, Eſq. of Lincoln's-Inn.* 8vo. 39 pp. 1s. Bickerſtaff. 1800.

Mr. Croſs is of opinion that our Court, having once ſent a plenipotentiary to negotiate with the French republic, cannot now refuſe to treat with France, merely on account of its republican conſtitution; but he thinks our government followed "the beſt, and the only policy they could adhere to, by rejecting all offers of an *immediate* pacification, and waiting till the iſſue of the late revolution ſhould be aſcertained." Some common obſervations on government, and writers on the ſubject of government, with ſome general remarks on the queſtion of peace or war, conclude this tract; which ſeems to be written with a good intention, but does not exhibit much perſpicuity of reaſoning, or power of language.

MISCELLANIES.

ART. 42. *Remarks on ſome Paſſages in Mr. Bryant's Publications reſpecting the War of Troy. By the Editor of the Voyage of Hanno.* 8vo. 61 pp. 2s. 6d. Cadell and Davies. 1799.

Mr. Falconer, whoſe publication on Hanno's Voyage we juſtly commended, enters here but ſlightly into the argument with Mr. Bryant, againſt whoſe opinions on the War of Troy he takes a decided part. The tract conſiſts of ſeveral ſhort and detached remarks upon particular topics involved in the diſpute, ſome of which have much force. Thus againſt the aſſertion, that there was little or no intercourſe between the mother country and the Grecian army, he cites the line

Ης τιν' ἀγγελιην φθιης ἐξεκλυες οἱος;

which certainly implies that there was a general intelligence from Phthia, common to all: and it is rather curious that this line immediately precedes one quoted by Mr. B. for the contrary purpoſe. They who have entered into this queſtion with any intereſt, certainly ought to read Mr. Falconer's pamphlet.

ART. 43. *Obſervations on the Authenticity of Bruce's Travels in Abyſſinia, in Reply to ſome Paſſages in Brown's Travels through Egypt, Africa, and Syria. To which is added, a comparative View of Life and Happineſs in Europe and in Caffraria. By Richard Wharton, Eſq.* 4to. 3s. 6d. Cadell and Davies. 1800.

We have always been among thoſe who have ventured to foretel that the reputation of Bruce would increaſe, and that the more the ſubjects of his volumes were inveſtigated, the more his aſſertions would be reſpected,

ſpected, and his obſervations valued. He has met with a zealous and able advocate in Mr. Wharton, who points out many errors and many abſurdities in Mr. Brown's narrative; and wherever, by inſinuation or poſitive aſſertion, the character of Bruce is attacked, defends him always with vigour, and often with the moſt ſucceſsful effect. We think in particular, that all which this writer aſſerts with regard to the ſource of the Nile, deſerves the moſt ſerious attention, and will incline moſt readers to reject Mr. Brown's opinion, if even they do not adopt that of Bruce.

The latter part of this entertaining pamphlet is of a different kind, and exhibits a very good ſpecimen of dry ſarcaſtic humour. The laſt chapter of Mr. Brown's Travels contains a comparative view of life and happineſs in the Eaſt and in Europe. This, in our review of the work, vol. xiv, p. 231, we did not heſitate to call exceedingly nonſenſical. One ſhort ſpecimen will ſhow the reader how Mr. Wharton manages his ſubject.

"Mr. Brown remarks the facility with which, in Mahommedan countries, a viſitor is diſmiſſed, by the introduction of a little ſcented wood in a cenſer, and juſtly prefers that cuſtom, to the common but abſurd practice which obtains among ourſelves, of urging thoſe to ſtay longer, of whoſe company one is already tired. But is not a puſh by the ſhoulder, or a kick on the breech, ſtill more ſhort and ſummary than calling for perfumes? Let Mr. Brown try both, and then compare their relative excellencies with the barbarous refinement of European civility."

In a ſimilar manner Mr. Wharton turns many of Mr. Brown's ſtrange and abſurd concluſions, into ſucceſsful ridicule. The firſt part of this publication excites a lively intereſt, the latter cannot poſſibly be peruſed without many a ſmile.

ART. 44. *An Examination of a Sermon preached at Cambridge, by Robert Hall, M. A. By Antony Robinſon.* 8vo. 61 pp. Smith.

If the name prefixed to this ſenſeleſs and ſhameleſs pamphlet be the real name of a Jacobin ſcribbler, he has hitherto had the good fortune to remain unnoticed, and to eſcape that conſpicuous infamy to which the majority of his brethren have raiſed themſelves; though he rivals the beſt of them in the characteriſtic excellencies of Jacobin genius, in bold falſehood, in ſtupid ſophiſtry, in malignant impiety—*Hinc honor et nomen divinis vatibus atque carminibus venit*—If the name be aſſumed, it is the only ſymptom of modeſty in one of the moſt impudent libels of this ſhameleſs age. In matter and ſtyle he is even below *Flower*. But if a gang of houſebreakers were ſettled in our neighbourhood, and were accuſtomed to print their plans of depredation, we ſhould think it neceſſary to read them for our own ſafety, notwithſtanding all their faults of ſpelling and grammar. It is fit that we ſhould ſometimes lay before the ſound part of the public, ſome ſamples of the projects of thoſe who are inceſſantly conſpiring to be the tyrants of the world. Let this be our excuſe for beſtowing a few lines on this wretched ſcribbler. He profeſſes his belief in God, and yet he conſiders that belief as of no importance to morality! (p. 10). He profeſſes

profeſſes to be a Chriſtian; and yet he conſiders every form of that religion that ever was legally eſtabliſhed, or even publicly profeſſed, as worſe than Atheiſm! (pp. 33 and 47). "*The ſum of* ALL RELIGIOUS MORALITY-*is, Do good unto the houſehold of faith*, and to them only. Kill, plunder, calumniate the heretics." P. 34. The moſt heroic of men were the band of French *patriots!* Among whom, no doubt, he gives the firſt place to *Marat* and *Jourdan Coupetete!* (p. 14) "Never," ſays he, "at any period, or in any part of the world, have the labourers been leſs rewarded, or more plundered, than in the diviſions of the globe called the Chriſtian world." P. 52. Never, we will venture to ſay, have libels been ſo audacious as they now are, in that diviſion of the globe called England; never was a more barefaced falſehood, uttered with a more malignant intention. This impoſtor would have the ignorant believe, that the poor are now in no better ſituation than their anceſtors in a ſtate of perſonal ſlavery, that an Engliſh farmer is not ſo happy as a Spartan helot. He tells us that he has great apprehenſions of apoſtacy from his party, becauſe "THE HOPE OF UNIVERSAL REVOLUTION *has periſhed*"! P. 51. Our readers well know, that "univerſal revolution" means univerſal rapine and proſcription. The author and his friends, it ſeems, regard this ſtate of things as their fondeſt "*hope*"; they conſider this "*hope*" as the binding principle of their union; and they fear that when the "*hope*" of plunder and blood becomes weaker, the party is in danger of crumbling to pieces!!!

One might expect to overhear ſuch language in a cavern of banditti, before one of their predatory excurſions; but to ſee it printed and publiſhed in a civilized country, is indeed a ſymptom that the "perfectibility" of guilt is realizing, and that the "millenium" of crimes, which *philoſophers* ſo fondly anticipate, is advancing upon us with rapid ſtrides! This ſcribbler attempts to make a compromiſe with common ſenſe, by giving up Godwin to ridicule and contempt. This is juſt ſuch a trick as that of making Robeſpierre the ſcape-goat of the French revolution. It is a common artifice among the author's accomplices; but it will not ſtand them in any ſtead. They will not purify Atheiſm by the ſacrifice of one nonſenſical Atheiſt, whom (for their own purpoſes) they patronized till he became univerſally ridiculous; nor will they expiate the crimes of the French revolution by the ſacrifice of one ſanguinary ruffian, whom, during his proſperity, they juſtified, and even dared to applaud. Is it poſſible to forget Wakefield's pamphlet in defence of Robeſpierre, againſt the Duke of York's General Orders; Prieſtley's commendation of his "excellent ſpeech" on the exiſtence of the Deity; and Thelwall's panegyric on his "magnificent virtues"? We could alſo tell ſome *ſecrets* about the patronage and aſſiſtance given to Godwin, by ſome of the moſt ſpecious and decent of thoſe who are now compelled to abandon him—They will underſtand our language.

ART.

ART. 45. *The Beauties of Kotzebue, containing the moſt intereſting Scenes Sentiments, Speeches, &c. in all his admired Dramas; freely tranſlated, corrected, and digeſted, under appropriate Heads; alphabetically arranged, with Biographical Anecdotes of the Author, a Summary of his Dramatic Fables, and curſory Remarks. By Walley Chamberlain Oulton.* 12mo. 4s. 6d. Croſby. 1800.

This is a collection of what are, in Mr. Walley Chamberlain Oulton's opinion, the Beauties of this multitudinous writer's dramatic performances. Kotzebue has many admirers, and to ſuch this volume will be acceptable. We think, and indeed ſo does this editor, that there is a great want of originality in this popular writer: "Every ſituation reminds us of another in a former play, and the ſudden diſcovery of a ſon, daughter, or ſome other dear relation, is generally the cataſtrophe."

ART. 46. *Phyſiognomical Travels, preceded by a Phyſiognomical Journal; tranſlated from the German of J. C. A. Muſæus. By Ann Plumptree. To which is prefixed, a ſhort Sketch of the Life and Character of the Author, by his Pupil, Kotzebue. In Three Volumes.* 12mo. 12s. Longman and Rees. 1800.

This author, as the title-page informs us, was the inſtructor of the celebrated Kotzebue, and of conſiderable reputation himſelf as a writer. His beſt known, and moſt popular work, is the Popular Tales of the Germans, which has been tranſlated, and well received in this country. The preſent is a ſatirical and facetious performance, the object of which is to ridicule the ſcience, if it may be ſo denominated, of phyſiognomy, ſo ſolemnly and ſyſtematically diſcuſſed by Lavater, and which at one time made as much noiſe in Germany as animal magnetiſm in France, or as the metallic tractors in England. It cannot be denied but that there is both wit and humour in this performance; but it is neceſſary ſometimes to toil through many a long and tedious page to get at it. The author repreſents himſelf as a ſtaunch phyſiognomiſt from principle, and the conſequence is that he is perpetually miſtaken and miſled. The tranſlator has done great juſtice to the work; for the language is very eaſy throughout, and well adapted to the ſubject. The work is entertaining enough; but will not ſo well ſuit the taſte of Engliſh readers as the Popular Tales of the Germans.

ART. 47. *A Letter to the Hon. Thomas Erſkine, on the Subject of foreſtalling Hops; including a Plan for the Reduction of the Price of Corn, Porter, &c. with an Expoſition of the fraudulent Practices of the Planters. Earneſtly recommended to the Conſideration of Sam. Ferrand Waddington, Eſq.* 8vo. 15 pp. 1s. 6d. Pitkeathley. 1800.

The object of this writer is, to recommend the uſe of the medicinal bitter called *Quaſſia*, as a ſubſtitute for the hop, to prevent this laſt commodity from becoming extravagantly dear. This meaſure will alſo, the author is of opinion, reduce the ſcarcity of corn; "as the beſt

beſt lands and beſt manures to be procured in the counties of Kent, Surrey, Suſſex, Worceſterſhire, &c. are applied to the culture of hops." An account of the Quaſſia is given, from the 3d volume of the Edinburgh Tranſactions, in order to ſhow, that "its properties are in all reſpects ſimilar, and in many reſpects ſuperior, to thoſe of hops." Foreſtallers and monopolizers are reprobated with juſt indignation; but we think the ludicrous account of a rich hop-grower receiving the exciſeman, or ſupervifor, who comes to inſpect his kilns, if in any inſtance true, is greatly exaggerated. The author deſerves credit, however, for his ſuggeſtion of other bitters than hops in brewing; and Parliament has, if we miſtake not, adopted a ſimilar meaſure with the beſt effects. It is however practically objected by many perſons, that the bitter of Quaſſia is unpalatable and offenſive.

As the author is an enemy to extravagant prices on any article of conſumption, we would ſuggeſt that 18d. for leſs than fifteen pages, widely printed, ſeems not the moſt reaſonable demand. What would the Encyclopædia Britannica amount to, at the ſame rate!

ART. 48. *Some Account of the Proceedings that took place on the Landing of the French near Fiſhguard in Pembrokeſhire, on the 22nd of February, 1797, and of the Inquiry afterwards had into Lieut. Col. Knox's Conduct on that Occaſion, by Order of his Royal Highneſs the Commander in Chief; together with the Official Correſpondence and other Documents. By Thomas Knox, late Lieut. Col. Commandant of the Fiſhguard Volunteers.* 8vo. 95 pp. 2s. No Publiſher's Name. 1800.

It would ill become us to attempt deciding on a controverſy of this kind, without having heard the other ſide of the queſtion. It appears however that Mr. Knox, at the time of the landing of the French in Pembrokeſhire, commanded a corps of volunteers raiſed in and near Fiſhguard; that he aſſembled as many of his men as the time would admit, and marched againſt the invaders; but, having information that the enemy was greatly ſuperior to him in force, he retreated about nine miles, when, being joined by more troops under Lord Cawdor (to whom the chief command on that ſervice had been given by the Lord Lieutenant of the county) he put himſelf under the command of his Lordſhip, whoſe proceedings and ſucceſs our readers will probably recollect; that, about a month afterwards a complaint of Mr. K.'s conduct, by a gentleman of the neighbourhood, having been ſent to the Duke of York, an enquiry was accordingly inſtituted, with the reſult of which his Royal Highneſs declared himſelf ſatisfied; but that Lord Cawdor, and other officers of provincial corps ſtationed in that county, declared they would not ſerve under his command, on account of his ignorance and incapacity; and, in conſequence of a paper ſigned by them, and delivered to the Lord Lieutenant, his Majeſty expreſſed a wiſh that Col. Knox would reſign, which of courſe was complied with. To what degree the ignorance and incapacity alledged exiſted, we ſhall not pretend to judge: but we cannot help obſerving, that as Mr. K.'s conduct ſeems to have been approved by the Commander in Chief, nothing leſs than groſs incapacity could juſtify the

the paper alluded to; as there was little probability that another occaſion ſo trying to a young officer would ariſe in the ſame county; and it ſeems ſtill leſs likely that, in ſuch an event, ſome experienced officer of ſuperior rank to both Lord C. and Col. K. ſhould not be at hand to direct the military operations. We cannot however, in juſtice to a nobleman, who ſo honourably exerted himſelf in the defence of his country, ſuppoſe the objections of Lord C. to have been wholly without foundation.

ART. 49. *Elémens de la Grammaire Eſpagnole. Avec un Cours de Thémes, des règles ſur la Prononciation, d'après les Deciſions de l'académie de Madrid, une Liſte des Verbes Irréguliers, conjugués et rangés par Ordre Alphabetique, et des Extraits des Meilleurs Ecrivains Eſpagnols. Par M. Joſſe, Profeſſeur de Langues.* 8vo. 298 pp. 5s. 6d. Dulau, &c. 1799.

The author in his Preface deſcribes the Spaniſh language as having lately emerged, from a long period of neglect, into new cultivation and improvement. Little has hitherto been known of this fact in Great Britain, nor are there many at preſent among us, to whom the modern Spaniſh authors are at all familiar. The effort of M. Joſſe to introduce them into knowledge, is therefore commendable in itſelf, and we ſee with regret the very contracted liſt of ſubſcribers who have given it their ſupport. A new and improved grammar of this language appears to have been wanted; that of Sobrino being chiefly in uſe, which neither teaches ſyntax at all, nor in its orthography conforms to the rules of the academy at Madrid. M. Joſſe divides his Grammar into four principal parts: 1. A Treatiſe of Pronunciation, founded on the lateſt Deciſion of the Academy; 2. The Grammar Rules digeſted in the cleareſt Manner; 3. A Courſe of 52 Themes, or Exerciſes, with conſtant References to the preceding Rules, and Notes explaining all peculiar Idioms; 4. Extracts from ſome of the beſt Spaniſh authors. This latter part is not very extended; but, in aid of it, the author promiſes a ſeparate volume, to be ſubſcribed for where his Grammar is ſold; which is to contain ſpecimens of the beſt Spaniſh works of every kind. In the mean time, ſomething of the ſame nature, but leſs extenſive, has been provided in the following publication, by another compiler.

ART. 50. *Colleccion de Poeſias Caſtellanas Extrahidas de los mas celebres eſcritores Eſpanoles, y particularmente de Garcilaſſo de la Vega, con el reſumen de ſu vida. Dedicadas a la illuſtre Senorita Franciſca Temple. Por Gaetano Ravizzotti, Autor de une Gramatica Ingleſe e Italiana. Ed. 2. Pub. en Londres* 1799. 8vo. 302 pp. 5s. Mawman, Dulau, &c. 1800.

This collection is entirely poetical; and the convenience of the ſtudent is conſulted by an ample Gloſſary ſubjoined. M. Ravizzotti's Italian Grammar was announced and commended by us in October, 1799. The preſent work will tend, with others, to encourage the ſtudy of the Spaniſh language.

FOREIGN CATALOGUE.

FRANCE.

ART. 51. *Des Priſons de Philadelphie ; par un Européen* (La Rochefoucauld-Liancour). Paris.

The criminal legiſlation of Penſylvania was heretofore cruel; the management of the priſons harſh and ſevere. Within the laſt ſeven years a reform has been produced in both, and the ſucceſs has ſurpaſſed the hopes of thoſe who had conceived this laudable project. The legiſlation, become more mild, pronounces the pain of death againſt murder only, with malice and premeditation. The priſons of Philadelphia, formerly the receptacles of idleneſs, and the ſchool of vice, are become houſes of induſtry, of repentance, and general improvement. How has this change been effected? This is what is explained in the account before us, compoſed by the author, during the prevalence of proſcriptions in his own country, on the ſpot.

The new mode of government adopted in the priſons of Philadelphia, is founded on this moral axiom, that puniſhment ought to have for its object the reform of the offender, and to ſupply him with the means: and on this other of a political kind, that the detention of a convict being to be regarded as a reparation made to ſociety, the latter ought not to be burthened with the expence of it.

Hence, 1, every thing concurs in theſe places of confinement to make the priſoners forget their former habits, and to lead them to reflect on themſelves; 2, injuſtice, arbitrary and bad treatment, are proſcribed in this houſe, for they ſhock the mind, inſtead of diſpoſing it to repentance; 3, the priſoners are employed in productive labour, to enable them to ſupport the charges of the priſon; that they may not remain idle; and to prepare for them ſome reſource againſt the time when their captivity is to ceaſe.

Thoſe who are convicted of crimes, which before were puniſhed with death, are, at preſent, only ſubject to a detention of greater or leſs length, but always with the clauſe of *ſolitary confinement*; others to ſimple detention only. The duration of the *ſolitary confinement* is fixed by the law; it cannot exceed one half, nor be leſs than one twelfth part, of the time of detention; this is to be regulated by the judges.

The convict condemned to ſolitary confinement, is in a ſort of cell of eight feet by ſix, and of nine in height; into which light is admitted by a window, and which is warmed by a ſtove in the paſſage. Every precaution is taken to keep up the ſalubrity of the cells; they are white-waſhed twice a year; they are each provided with a water-cloſet; the priſoner lies on a matraſs, furniſhed with a coverlid. Here he has no communication with any one; even the turn-key he ſees

once

once a day only, when he brings him a ſort of coarſe pudding, made of the flour of maize and of molaſſes, which forms his whole nouriſhment. The inſpectors of the priſon, after the example of the founders of religions, conſider the dietetic regimen of the priſoner, as conducing very much, in addition to the opportunity which he has in this ſecluſion for reflection and remorſe, to his reformation.

When the time of the ſolitary confinement is expired, the convicts are placed among the other priſoners, who are all employed in buſineſs ſuited to their ſtrength and their capacity. Some are weavers, ſhoemakers, carpenters, taylors; others are occupied in cutting marble, in poliſhing it, in carding wool, beating hemp, &c. by which they will earn from 25 ſous to a dollar (5 livres) a day. A manufacture of nails employs a great number of hands, and is very profitable to the houſe. The women are occupied in ſpinning, ſewing, dreſſing hemp, bleaching. From the produce of theſe different employments the priſoners are maintained; the reſt is reſerved for the time of their quitting the priſon.

The chambers in which the priſoners ſleep, contain from ten to twelve beds each, provided with a matraſs, ſheets, and coverlids. Each perſon has his own. At break of day they leave them, nor do they return to them till night; they are then ſhut up in them without light.

In the morning before they go to work, the convicts are obliged to waſh their hands and face. In the ſummer they are bathed twice a month, in a baſon formed in the middle of the court. They change their linen, and are ſhaved twice a week. All continued converſation is forbidden among them; as it is alſo to ſpeak of the cauſes of their detention, or to reproach one another on that account. At table the ſame ſilence is obſerved. Their breakfaſt and ſupper conſiſt of a pudding made of flour of maize and molaſſes. For their dinner they have half a pound of meat, vegetables, and half a pound of bread. Their drink is water. If any one tranſgreſs the rules of the houſe, he has a firſt admonition; if he perſiſts, he is ordered to ſolitary confinement. The ſame conduct is obſerved with reſpect to the idle who will not work.

When they quit the priſon, the convicts receive the overplus of the produce of their labour; there are inſtances of perſons who, after a detention of ſix months, have left the priſon with 50 gourdes, or dollars, of real gain.

Such is, ſays the author, the admirable effect of this new regimen, that 280 priſoners confined at this time in the priſons of Philadelphia, are guarded by five men only, without arms, and without dogs; and that of 100 convicts who leave this priſon, two have not returned to it.

The author examines whether theſe regulations of the priſons can be introduced into France.

"Les obſtacles à vaincre," ſays he, "pour réuſſir dans cette entrepriſe, ſeront énormes. Mais ils étoient grands en Amérique, ils étoient crus tels; tous les préjugés étoient contraires à cette innovation, et le courage perſévérant de quelques zélés citoyens en a triomphé. Il ne faut que trouver des hommes qui ſe dévouent ſans relâche à cet important eſſai; et il s'en trouvera en France. Si cet état préſentoit, avant la révolution, plus de corruption peut-être que beaucoup d'autres; ſi, *de-*

puis la révolution, il a montré plus d'atrocités et d'horreurs qu'à peine on en pouvoit imaginer, il a toujours existé, il existe et il existera toujours, au milieu de cette corruption et de ces crimes, des hommes d'une vertu pure, entreprenante, courageuse, prêts à tout faire pour le bien de l'humanité! ..... et qui n'attendent, pour se montrer avec utilité, qu'un sage gouvernement qui leur en donneroit, ou qui leur en laisseroit les moyens." *Espr. d. Journ.*

ART. 52. *Leçons d'Anatomie comparée, de* G. Cuvier, *membre de l'Institut national, &c. recueillies et publiées sous ses yeux, par* C. Dumeril, *chef des travaux anatomiques de l'école de médecine de Paris. Tome Ier, contenant les organes du mouvement, et Tome II, contenant les organes des sensations.* 2 large volumes in 8vo. of near 700 pp. each. Pr. 10 fr. at Paris.

The author treats successively of the bones, and of the muscles, which compose each part of the body, of the brain, of the nerves, and of the organs of the senses, considered in man, and in all the other classes of animals. Thus, in the Lecture which has the eye for its object, he treats separately of the membranes, humours, nerves, the muscles, the eye-lids, the glands, &c. He describes the structure of each of these parts in general, and the modifications which it receives in the different classes; deducing from them the general uses of the part, and the particular uses in those several classes. Every lecture is preceded by physiological views on the part which constitutes its object; as the whole work is by general considerations on the animal economy and its laws.

The 1st volume is terminated by synoptic tables of the different classes of animals, arranged after a method peculiar to the author. *Ibid.*

ART. 53. *Zoographie des diverses regions tant de l'ancien, que du nouveau continent, offrant avec la notice géographique de chaque contrée, l'histoire naturelle abrégée des mammifères et des oiseaux qui en sont originaires ou qui s'y sont naturalisés, classés d'après le système de* Linné, *et désignés tout-à-la fois par les dénominations de cet auteur et par celle conformes à la méthode de* Lacepède, *qui a été suivie dans l'arrangement des galeries du muséum national d'histoire naturelle de Paris; ouvrage accompagné d'un atlas dont les cartes renferment les noms et les figures des animaux placés dans les régions mêmes qu'ils habitent; par* L. F. Jouffret, *membre des plusieurs sociétés scavantes.* First and second livraison, large 4to. containing, besides the text, six zoographical charts. Price of the two livraisons 15 fr. black, and 20 fr. coloured. Paris.

This elegant work, ornamented with charts which may be regarded as the first that France possesses in this department of science, must undoubtedly be considered as a valuable acquisition by all amateurs of Natural History. Assisted with the advice and information of the two celebrated zoologists, *Lacepède* and *Cuvier*, the author has endeavoured to render more perfect the work of *Zimmerman* on geographical

cal zoology. The figures of the animals are deſigned by *Deſève*, engraved by *Pierron*, and the text is from the preſs of *Crapelet*. *Ibid.*

ART. 54. *Introduction à l'étude de la botanique, ouvrage orné de dix planches coloriées, contenant un diſcours ſur l'accord des ſciences naturelles; un traité complet et comparé des organes des plantes et des fonctions de ces organes à toutes les époques de leur vie, dans lequel les termes d'uſages en botanique ſont appliqués et expliqués; une expoſition particulière des organes des plantes connues ſous le nom de Cryptogames; les principes de l'art de décrire d'après* Linné; *des détails ſur l'habitation des plantes, leurs vertus, leurs uſages, leur culture et la manière de les arranger et de les conſerver en herbier; l'expoſition des méthodes générales de* Tournefort, Linné, Juſſieu, *et des méthodes particulières des fougères de* Smith, *des mouſſes d'*Hedwig *et de* Bridel, *des champignons de* Bulliard, *&c. avec des tables qui donnent à cet ouvrage la commodité d'un Dictionnaire, par* J. C. Philibert, 3 *vol. in* 8*vo.* Paris.

The title of this work ſufficiently points out its contents, but it might certainly have appeared with a leſs moderate deſignation than that of an *Introduction to the Study of Botany*. It may be regarded as a complete ſource of this ſcience, ſince it preſents, in a circumſtantial and ſatisfactory way, all that is neceſſary to make us acquainted with the organic parts of plants and their functions; the places where they grow, their virtues, their uſes; the ſyſtems of the beſt maſters, deſigned to form a methodical arrangement of them; Latin and French, and French and Latin tables, both of the terms and of the plants, of which an explanation is given in the three volumes. At the end of the laſt are ten plates, well engraved, and carefully coloured, referring to each of the claſſes which compoſe the methods of *Tournefort*, *Linnéus*, and *Juſſieu*. *Ibid.*

ART. 55. *Voyages dans les deux Siciles, et dans quelques parties des Apennins, par* Spallanzani, *profeſſeur d'hiſtoire naturelle dans l'univerſité de Pavie: traduits de l'Italien par* G. Toſcan, *bibliothecaire du muſeum national d'hiſtoire-naturelle de Paris, avec des notes du C.* Faujas-de-Saint-Fond. 6 *vols. in* 8*vo.* with cuts. Pr. 22 fr. 50 cent. Paris.

We mention this tranſlation of a work, the character of which, in the original language, is already ſufficiently eſtabliſhed, on account of the improvements and additions which it has here received, both by the obſervations and corrections of the celebrated naturaliſt, M. *Faujas-de-Saint-Fond*, and likewiſe by the valuable hiſtorical and geographical notes of the tranſlator, on the environs of Naples, as well as on Sicily and Mount Etna. *Ibid.*

ART. 56. *Notice ſur la vie littéraire de* Spallanzani, *par* J. Lourdes, *docteur en médicine de l'univerſité de Montpellier.* Paris.

To write the life of *Spallanzani*, that is to ſay, the hiſtory of the great diſcoveries of one of the moſt able and ingenious examiners of nature

nature, is to place before the eyes of the public a ſketch of the wonders which have occupied this naturaliſt for a long ſeries of years. If it be an advantage to ſee ſo many intereſting objects compreſſed within a ſmall ſpace, they have unqueſtionably an additional value and degree of utility, when they are retraced by a man who has lived many years with *Spallanzani*, who has diligently attended to the progreſs of his inveſtigations, and whoſe knowledge of natural hiſtory, and of the animal economy, enabled him to judge of, and ſometimes to combat the concluſions which he drew from them. Such is the idea which will be formed of M. *Lourdes*, by thoſe who read this life, and the notes with which it is accompanied. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The book, after which "*A Conſtant Reader*" enquires, has, by ſome accident, not yet come before us; it will not be forgotten.

We thank another friend for a review of a medical book, but it is an invariable rule with us never to inſert an anonymous communication.

We have forwarded *Mr. Perkins's* Letter to the correſpondent whom it more immediately concerns.

We are much obliged by *Mr. Butler's* kind and friendly Letter, and will, without delay, enquire after the books he mentions.

We wiſh *Mr. Jones* ſucceſs in the work he meditates, and cannot perhaps propoſe to him better models, than Mr. Nichols and Mr. Shaw, whoſe valuable labours on Leiceſterſhire and Staffordſhire have been noticed at ſome length in the Britiſh Critic.

We have not ſeen the new edition of Allan Ramſay's Poems, when we do, we ſhall not be inattentive to the hint from "*Fleet-Street.*"

We perfectly agree with *B. B.* in the matters he ſuggeſts. In the early periods of our undertaking, there were reaſons for obſerving a different conduct; but latterly he may have ſeen many proofs that we think with him, and more will conſtantly ariſe.

LITERARY INTELLIGENCE.

We have been favoured with the following articles of Literary Intelligence, by the very learned and reſpectable *Profeſſor Timæus*, of Luneburg.

In *diſſertationibus*, *programmatibus* et i. g. aliis commentariolis *theologicis*, data modo hac modo illa opportunitate, conſcriptis foraſque datis, praeclarae haud raro et exquiſitae eruditionis theſauros latere, quibus nos, in perquirendis rebus theologicis mirifice ditatos et adjutos ſentimus, inter omnes ſatis conſtat. At vero, cum in iis divendendis quaeſtum haud facere poſſint bibliopolae, fieri ſolet, vt eiuſmodi ſcripta academica, in ſumma licet praeſtantia, finibus ſuis, iiſque adeo exiguis contineantur, vt, niſi auctorum benignitati ea accepta retulerimus, iis ſaepiſſime prorſus careamus. Quae cum ita eſſe querantur Viri Docti ad vnum omnes, operae pretium nos facturos eſſe ſperamus, vbi *commentationum theologicarum*, longe lateque per Germaniam diſperſarum, ſtrenuo dilectu habito, et poſt additam iis ab ipſis auctoribus vltimam limam, *ſyllogen* quotannis publici iuris fecerimus. Neque tamen hac qualicunque, quam ſuſcepturi ſumus, cura, Virorum Doctorum inter noſtrates ſolummodo, ſed etiam inter exteros, Britannoſque potiſſimum, rerum diuinarum humanarumque ſcientia prae aliis conſpicuos, gratiam demereri cupimus. Qua quidem ſpe, quam alimus, iucundiſſima ne prorſus excidamus, per Virum Cel. C. TIMAEVM, Profeſſorem apud Luneburgenſes, prouiſum eſt; quippe qui tam ſchedulae huius, propoſiti noſtri praenunciae, inter grauiſſimos Britanniae Theologos diuulgandae, quam libri noſtri deinceps in Angliam quotannis tranſmittendi curam atque operam, memorabili cum facilitate et beneuolentia pollicitus eſt. Huic igitur vt, quam primum fieri potuerit, mandata ſua perferre nominaque ſua apud ipſum profiteri velint, rogatos volumus qui forte inter Britannos librum huncce e re ſua futurum eſſe judicauerint. Ceterum pretium pro quouis annui huiuſce libri volumine ab emtoribus, poſt traditum demum ipſis librum, ſoluendum aequabit quinque nummos argenteos, *Schilling Sterl.* vocari ſolitos.

D. I. POTT,
Theol. et phil. Doctor, Abbas coenob. Mariaenall. et Prof. theol. P. O. in acad. Helmſtadienſi.

ALEX. RUPERTI,
Philoſ. Doctor et AA. LL. Magiſter, ac Rector gymnaſii Stadenſis.

Speedily will be publiſhed at Leipzig, in Germany, the following books:

Virgilius P. Maro, varietate lectionis et perpetua adnotatione illuſtratus a Ch. Gottll. Heyne. Editio tertia, novis curis emendata et aucta. 6 toms. 203 tabulis veneir, 8 maj. Charta velina.

——— Idem liber charta ſcriptoria.

This third, and we are afraid laſt (i. e. by himſelf) edition of Virgil, is expected with a great deal of eagerneſs. The third edition of Virg. Opera in tironum gratiam, perpetua adnot. novis curis illuſtr.

a C.

a C. G. H. 2 toms. 8. has juſt left the preſs; as alſo the following works:

Fiſcheri T. F. Animadverſionum ad Lai. Welleri Grammaticam Græcam ſpeciminis tertii pas prior.

Xenophontis de Cyri diſciplina libri VIII. ex librorum ſcriptorum fide et virorum doctorum conjecturis recenſuit et interpretatus eſt Jo. Gottlob Schneider.

Aeſchyli Tragoediae ſeptem denuo recenſuit et verſionem latinam adjecit C. G. Schütz, 8 maj. vol. 1.

Aeſchyli Tragoediae quae ſuperſunt, et deperditarum fragmenta Recens. C .G. Schütz, vol. 1. edit. ſecunda, 8 maj.

Profeſſor Beck, of Leipzig, is publiſhing a new edition of Cicero, of which the two firſt volumes lately appeared. Ciceronis Opera, ad optimos libros recenſuit, animadverſ. criticis inſtruxit, indices et lexicon Ciceron. addidit, C. D. Beck, vol. i, ii, Orationes.

Dr. Hueſemann, of Lüneburg, has lately publiſhed, Oratio pro A. L. Archia Poeta novis curis emendatior, ad opt. ed. vel. et re recenſita.

The readers of the Britiſh Critic will be glad to know alſo of the late publication of the following works:

R. Dawes Miſcellanea critica, iterum edita. Curavit et appendicem adnotationis addidit Th. Burges. Tertium edidit. G. Chr. Harles.

Diodori Siculi biblioth. p. e. recens. Weſſelingii. Nova editio cum commentationibus C. G. Heynii et cum argumentis. S. N. Eyringii, tom. vii, viii, 8 maj. Argent. ex typogr. ſociet. Bip.

Euripidis, Hecuba, graec. G. Hermanni in eam et Porſonii et Wakefieldii notas obſervationes.

Heliodori aethiopicorum, lib. 10. c. Mitſiherlich.

Horatii Opera illuſtravit, C. G. Mitſiherlich, 2 Toms.

Luciani Opera omnia ex edit. Fr. Schnieder, tom. i.

Matthiae Animadverſiones, in Hymn. Homericos, cum Prolegomenis de cuiuſque conſilio, patribus, aetate.

Senec L. A. Opera Omnia, ſuperſunt recognovit et illuſtravit, T. E. Ruhkopf, vol. ii.

Simplicii Commentarius in Epicteti Enchiridion. Accedit Enchiridii Paraphraſis Chriſtiana et Nili Enchiridion. Graece et Latine. Recens. et notis illuſtravit F. Schweighauſer, 11 tomi.

Vitruvii M. P. de Architectura libri 10, ope cod. Guelferb. edit. primi ceterorumque ſubſid. recens. et gloſſar in quo vorab. arti propria Germ. Ital. Gal. et Angl. explicantur. Illuſtravit Aug. Rode.

We underſtand that a tranſlation is in the preſs, and will be ſpeedily publiſhed, by the author of the "Brief View of the Neceſſity and Truth of the Chriſtian Revelation," of the intereſting work, entitled "*A View of the Commerce of Greece, formed after an annual Average, from* 1787 *to* 1797," by *M. Beaujour*, who reſided ſeveral years in that country. It is intended to ſubjoin a Table, exhibiting at one view the weights, meaſures, and money of Turkey, with their correſpondent Engliſh weights, &c.